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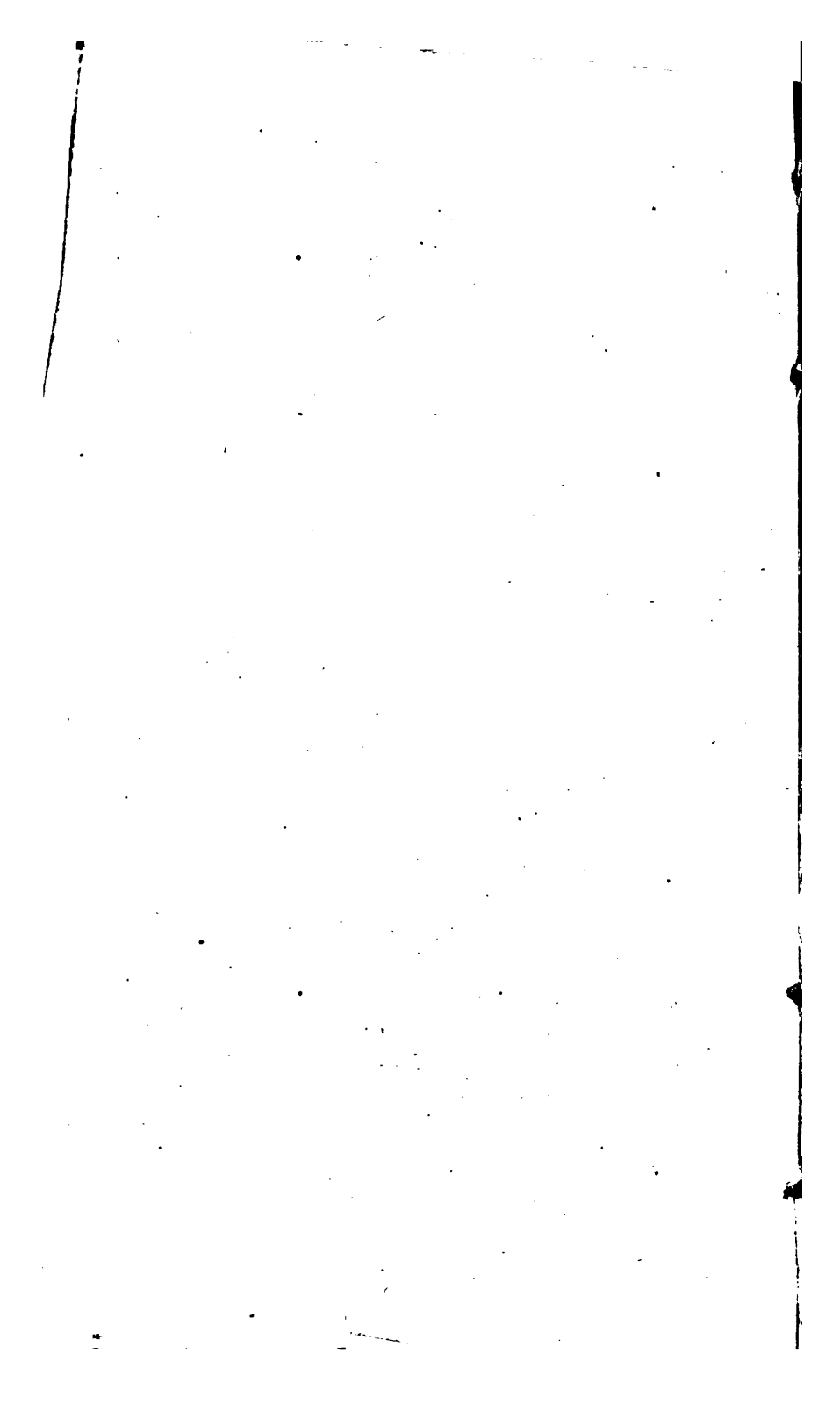


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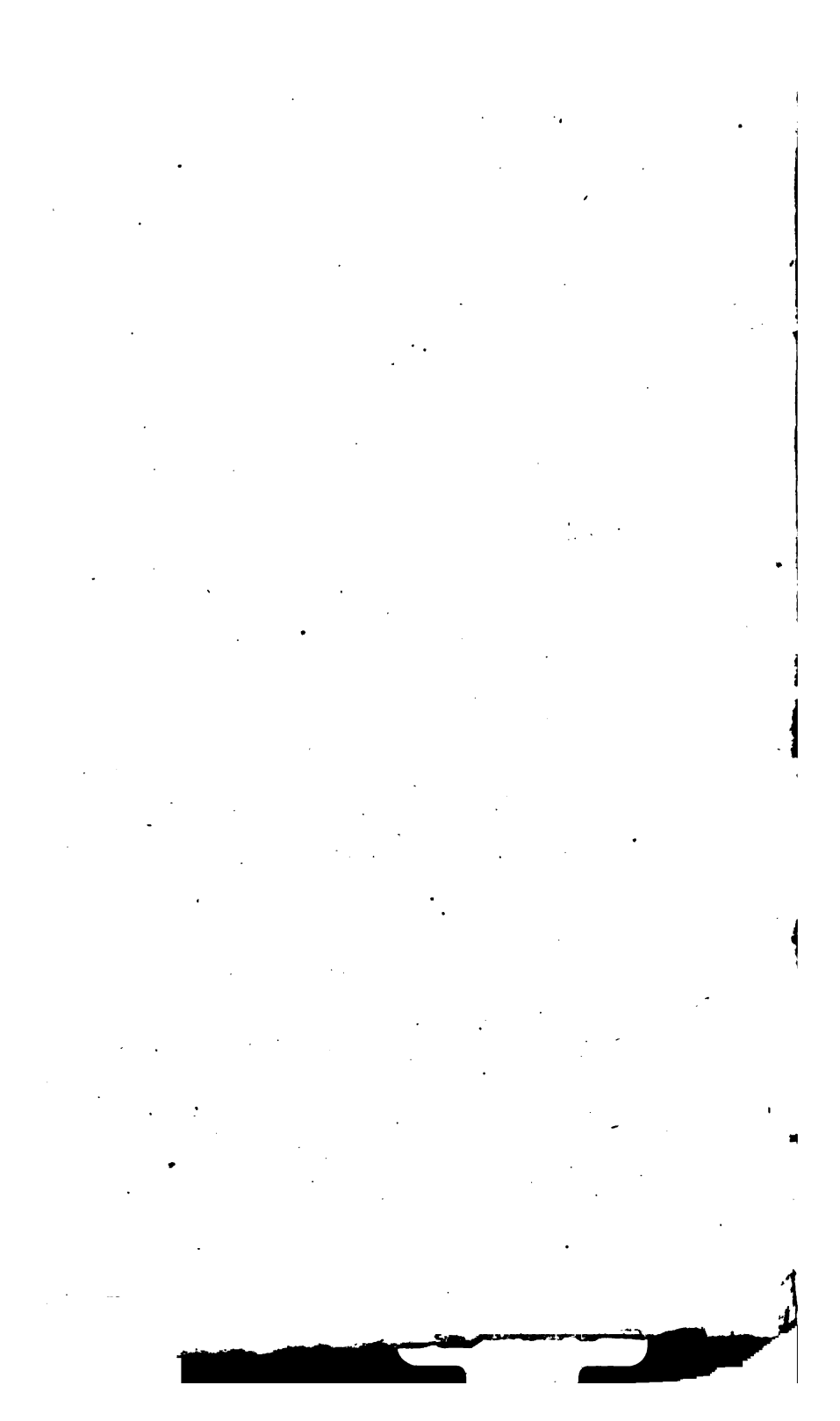
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BABYLON AND INFIDELITY FOREDOOMED OF GOD:

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A DISCOURSE

ON THE

PROPHECIES OF DANIEL

AND

THE APOCALYPSE,

WHICH RELATE TO THESE LATTER TIMES.

BY THE REV. EDWARD IRVING,
Minister of the Caledonian Church, London.

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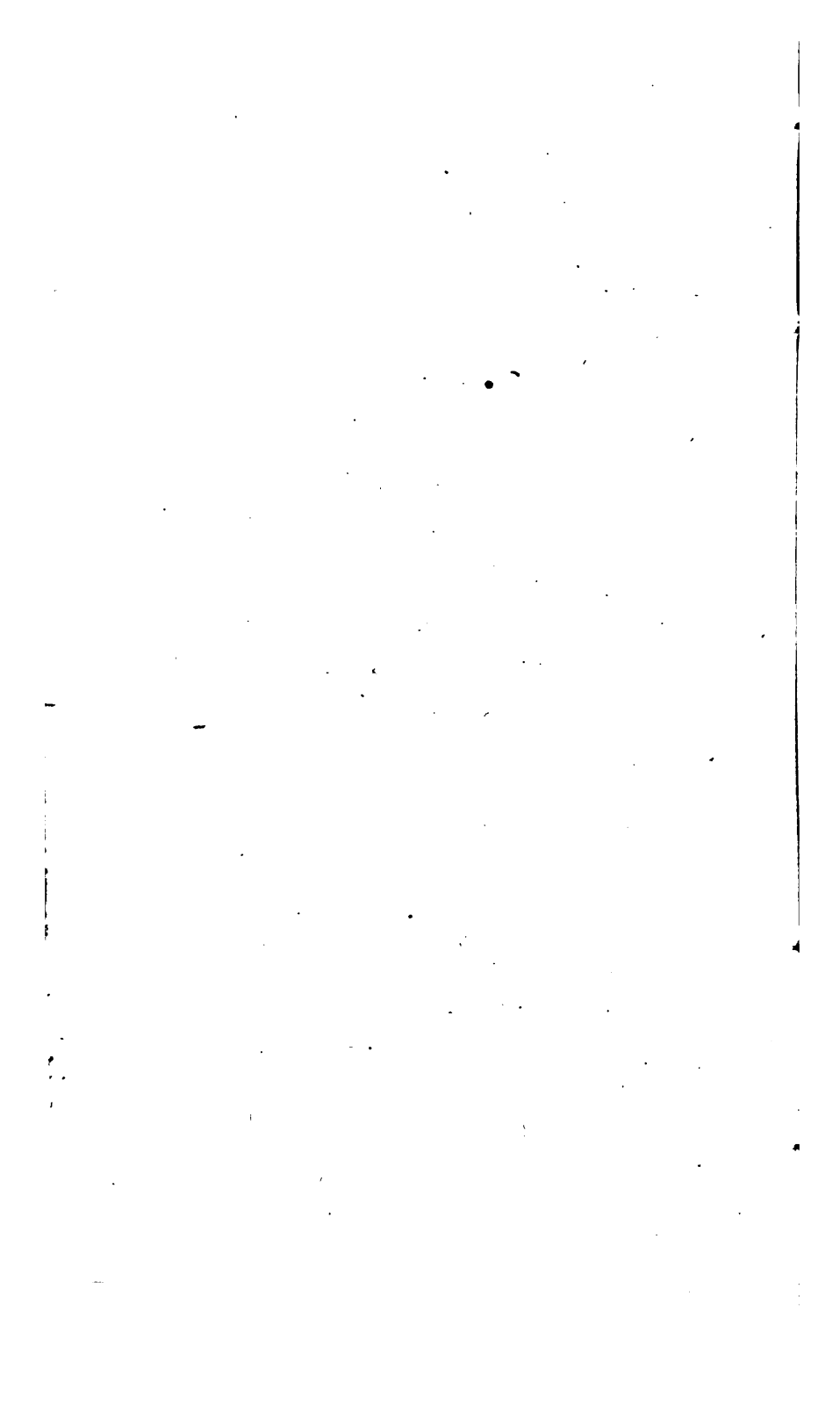
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PREFACE.

THESE pages are extracted from a larger work, in two volumes, and contain a view of the Prophecies which have been fulfilled within the last 33 years, by the circumstances of the French Revolution, the wars of Napoleon, &c. They are also peculiarly interesting, because of the proofs they give us, founded on a calculation of the period mentioned in Daniel, that WE ARE WITHIN FORTY YEARS OF THE MILLENNIUM.

Philadelphia, 1828.

4-28-30



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BABYLON AND INFIDELITY FOREDOOMED OF GOD:

A

DISCOURSE

ON THE

SEVENTH CHAPTER OF DANIEL.

INTRODUCTION.

The two great ends of Prophecy, to convince the world and to comfort the Church, are lost, if we refrain from studying to interpret it; and evil consequences arise to the Church: to avoid the latter, and to secure the former, it is incumbent upon every Christian, especially upon every Minister, to study and interpret the Prophecies.

THE good and gracious ends which God proposeth to serve by the revelation of things to come, are twofold, according to the character of those to whom the revelation is given—the World or the Church. When the revelation is made to the princes, cities, or nations of the world, as by Balaam to the king of Moab, by Jonah to Nineveh, and by the dreams which Daniel interpreted, to Nebuchadnezzar king of Babylon; the great end in view, is to teach their wicked and rebellious hearts, ‘that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will:’ and along with this lesson of God’s personality and power, to teach this other lesson of his holy providence, that unless they humble their pride, and repent of their wickedness, they shall feel the rod of his anger, and the fierceness of his fiery indignation. But when the revelation is brought unto the church, as of the flood to Noah, of the promised seed to Abraham, of the seventy weeks to Daniel in the house of his captivity, of the revelation to John in the place of his exile; the blessed end which God

bath in view, is, to reward the faith of his servants, and to refresh the drooping spirit of his church, and to assure Israel his inheritance, that however the heathen may rage, and the people imagine a vain thing against the Lord and his anointed, his faithfulness shall never depart, nor his watchfulness fail, from those who have chosen him for their trust.

The Lord Almighty doth wish to abolish from his church, and, if it were possible, to abolish also from the world, the atheistical notion that men do shape out and body forth the future of their being, by their own sage counsel and prudent ministry, and to establish in its stead the right and godly notion, that HE ruleth the world in righteousness and the people in equity, according to the wise and gracious constitution which he hath revealed in the Gospel, for the end of everlasting life to all who will be enlightened of his WORD, taught of his SPIRIT, and obedient to his FATHERLY WILL. To accomplish which great revolution in the practical faith of men, and link the alienated world once more to the golden chain of being which hangeth from His almighty hand, it was necessary to write before the eyes of the fleeting generations of men, as it were upon the hollow vault or firmament through which the stream of time sweepeth them along, such a handwriting concerning the future, as Belshazzar saw written upon the wall, when the burden of his kingdom was accomplished; that when each generation looketh upon the handwriting of prophecy which is for it or against it, and is daily fulfilling in its sight, it might both know and feel, that the destinies of men and of kingdoms are in the hand of the Lord, and, in their utmost violences, are governed and restrained by his will.

Such a canopy is prophecy over the head of the nations and kingdoms of the world, to teach them the personality, and power, and holiness of God, and to give them the privilege of his blessed government: or, if they refuse, to condemn them by the witness of their own obduracy, or the obduracy of their fathers. For it is to be remembered as a law of God's government over nations and kingdoms of men, that he dealeth not with the individuals thereof in detail, nor with generation and generation in succession, but in his revelations of prophecy, looketh upon them, as bound together, and implicated child with father, and father with child,

even as they are found to be implicated with one another in all revolutions of power, and knowledge, and prosperity, which are but the visible accomplishments of prophecy. Which being taken into the account, it will be found, that the knowledge of the world hath always been over-canopied with such a starry firmament of prophecy; whereto the Lord, by prophet after prophet, did turn the attention not of his people only, but also of his enemies, if happily they might repent. Insomuch, that if we may judge by his dealings with the old world, with the cities of the plain, with the Egyptian, the Babylonian, and the Persian, and by whatever else is recorded in Holy writ concerning the heathen nations, we may conclude, that no kingdom or nation hath come to its end without having had extended to it the warning voice of prophecy, and many opportunities to return unto the living and true God; until, being deaf and impenitent, the judgment came down and bowed their stiffnecked obduracy, leaving them long to welter in the wo from which their stout-heartedness would not be warned. And doubt have I none within my own mind, that whenever any of these people, delivered up and given over to their own rebellious minds, came to listen to the witness which God still preserved with them, inwardly in the admonitions of conscience, outwardly in giving them rain and fruitful seasons, and came to acknowledge their ignorance, to bewail their misery with an humble lamentation, or in any other way to express a longing after a better condition; the Lord was at hand to hear the voice of their distress, and to raise up amongst themselves, or send from afar, messengers who might testify anew the word of his providence and grace. But over the history of God's dealings with the heathen nations in this respect, antiquity hath drawn its impenetrable veil, and we must leave all, besides what is written in his word, to the knowledge of the great assize, when God shall stand justified in his ways, and clear in his dealings with the sons of men.

With respect to the church, however, there can be no doubt, that over her head the canopy of prophecy hath ever been extended, and that prophets of the Lord have been constantly raised up to turn her wandering and unsteady eye to the sure light thereof. For the first revelations all wear the form of prophecy; and when afterward

the law was given, it was supported by prophecy of good and evil as its sanction, and was in truth but the enclosing bud of the gospel; which, when it came, the prophecy of life and immortality came along with it to all who should believe. For promise is nothing but prophecy, there being between these two no difference in the ends for which they are given, in the evidence upon which they rest, or in the fruits which the faith of them produceth in the soul. They are both for the use of the future, given to entertain and edify the speculation, and hope and desire of the spiritual mind, as the histories and narratives of the word of God, (which are but prophecies fulfilled,) are given to entertain and edify the faculties of memory and reflection which do business in the past, that the man of God might have principle and precepts of faith for the present, exemplifications of faith for the past, and anticipations of faith for the future, and so rest, brooding with his whole soul extended over the revelation of God. Or if there be a distinction between the prophecies and promises, which are one in spirit, this is the only distinction, that the former bear the same relations to the providence of God, which the latter bear to his grace; the former pertaining to the church situated in the midst of outward worldly enemies; the latter pertaining to the church, as she is vexed by invisible spiritual enemies: the former ending in her triumph over the world, and secure possession of the kingdom; the latter ending in her triumph over the devil and the flesh, and the secure possession of the life eternal. For God's purpose came forth at first like a seed, the seed of redemption, and expanded itself in the soil of future time, shooting along and giving the promise of much fruit, and hath continued to grow, and is growing on progressively till the end of the world;—as Christ himself hath figured it in the parable of the mustard seed; by whose growth he expressed the progress of his kingdom. To look forward, therefore, hath been constantly the true attitude of the church of Christ, to expect the fulfilment of the prophetic word, and to desire it. He that runneth may read this in every page of the history of the church, recorded in the Holy Scriptures. Insomuch, that Paul and Peter had to guard the churches against over-eagerness of expectation, and when they refer to their own teaching, we gather that

it was their custom (as indeed we see in all the Epistles) to found the primitive churches upon the expectation of things which were to arrive in this present world. And of what main service to the church prophecy was, after the day of Pentecost, Peter's discourses in the Acts do testify, of what in the days of our Lord's flesh the gospels testify. And can any thing be so strong a proof of the estimation of prophecy, as that the word of God in the mouth of Zacharias, the father of the Baptist, begins the New Testament in the very language of that prophecy with which the Old Testament concluded in the mouth of Malachi, as if the echo of the harp had not died away during the four hundred years of intervening time; a thousand years being but as one instant in the mind of the Lord, to whom indeed time is not a condition of being, even as it is not to the pure reason of man, but only to our sentient nature.

One other instance indeed there is, more striking still of the value and estimation of prophecy to the church, that when the gospels concerning the incarnation of Christ, and the Acts of the Apostles concerning the plantation of the church, and the epistles concerning their doctrine, and discipline, and practice, were all completed, and the last of the apostles remained, the sands of his glass almost run out, and the hoary man exiled far away from the habitation of the church, to a lonely island of the sea, the Spirit of the Lord did seize upon his remnant of life, and possessed him with a prophecy concerning the history of the church from that time forward to the consummation of all things: which being finished, the Spirit, in words of awful and terrible solemnity, closed the canon of revelation, with entreaties that all men would look forward and encourage each other to expect the time of the second coming of the Lord. "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy,

God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus."

The events contained in the prophecies are, therefore, not only a most important, but, if there be any difference, the most important part of the revelation of God; as the time of the harvest and of the vintage is the most important season of the year. For as yet the seed of the great mustard tree, which is to cover with its boughs all the beasts of the earth, and shelter in its branches all the fowls of heaven, is but as it were rooted and a little sprung above the earth, and hardly findeth a shelter for itself against the inclement and stormy weather. The daughter of Zion is still left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city; and hath only these prophecies to rest the hopes of her deliverance upon; to which therefore she doth well to look, as unto a light that shineth in a dark place, until the day dawn and the day star arise on her heart. But I know not how it hath come to pass, that a spirit of scepticism and faithlessness, concerning this portion of the Scriptures, hath grown upon these times, which treat every inquirer into prophecy much as the scoffer is wont to treat the believer, as a dreamer, visionary, and helpless enthusiast. And if you press them for the reason of this strange blindness which hath come over them, they are wont to treat you with such answers as these,

First, That the interpreters of prophecy have differed so widely from one another, that there is no reliance to be placed upon any of them;—which, by a change of the word *prophecy* for *scripture*, is the very speech that every scoffer hath in his lips concerning the Scriptures, and with an equal *show* of truth; though in neither case with the *reality* of truth. For as the scoffer at scripture would find, that in the church there has been, amongst many heresies, a unity of faith held in all ages, for which saints testified and died; so will the scoffers against prophecy find that, amongst many errors, there hath been a constant consent upon the interpretation of the great heads of prophecy amongst the people of God. The coming of Messiah, the great event of the former dispensation, was not only expected at the

time of its arrival, but the prophecies which appertained to him were known, and are to be found in the rabbinical writers set apart for him to fulfil;—a diligence concerning the first coming of Christ, which may well put to shame our supineness concerning his second coming. The next great event to the church was the downfall of Jerusalem; and how well they were prepared for it by the prophecies of Christ is a matter of history. The next great event was the downfall of pagan Rome, prefigured the four first apocalyptic seals; and whencesoever their information was derived, it is also a matter of history, that the Christians were preserved from fire and sword by taking refuge in the churches. The papacy no sooner arose out of the bishoprick of Rome, than the true church at once recognised it to be the beast of the apocalypse, and testified against it, with a more uniform consent than in these accommodating days we are willing to do. And now that the downfall of that power is hard at hand, which is the next great event of revelation, there is beginning to prevail a great consent among the exact interpreters of prophecy concerning the same, and a constant expectation amongst the spiritual, of the second coming of the Lord, which is to follow. There was no difference of opinion in the primitive church concerning the infidel antichrist, who was to arise in the latter days, and go into perdition, and as little concerning the millennial kingdom of the saints. So that if there be an orthodox faith in doctrine, to which the church payeth a high regard, I have as good a right to infer that there is an orthodox faith in the great matters of prophecy, to which the church heretofore hath and ought still to pay a high respect; yea, and *would*, were it not that her chief and leading men are ploughing with other oxen, and wishing to reap other harvests than appertain to the true and spiritual church of Christ.

And they will answer for themselves again, that the prophecies were not intended to be known till the event should reveal their applications;—as if you would say, that the cask was not to be opened till the liquor was all evaporated. Which notion is contradicted by the whole testimony of scripture. First, with respect to *time*. Daniel knew by books when the captivity of Babylon was to be accomplished. And he revealed by date when Messiah the prince was to come. And we shall see in the sequel of

this discourse, how exactly the beginning and the ending of another great event is determined. Then, with respect to *person*, Cyrus is named by his proper name in the prophecies of Isaiah, and both the Persic and the Greek empires are named by name in the prophecy of Daniel. Then, with respect to *place*, the place of Messiah's birth was so well known and decided upon from the prophecy, that the chief priests at once agreed upon it when asked by Herod; and every burden of Isaiah is directed, with the exactness of a letter, to the city for which it was intended, and to which doubtless, in some way or other, it was made known. But it is endless to contend with ignorance in its dark places; and it may serve a better end, to point out the evil of concealing the prophecy from the eye of the church.

This notion which generally prevails concerning prophecy, that it is not to be searched into with the desire of understanding, nor set forth with the spirit of interpretation, but left to the discovery of time, and the fulfilment of events, not only contradicts all the declarations of scripture which concur in commending it to our utmost heedfulness; but, in the end, works the baneful effect of withdrawing the faith of all, except a few, (who are by the rest straight-way accounted fools) from a large portion of Holy Scripture, whereof every part was given for doctrine, reproof, correction, and instruction in righteousness. Now, as no part of scripture can be wanted for the complete furnishing and perfect strength of the man of God, it cometh to pass, that when these divine landmarks, and leading signals of the future, are removed out of his sight, he is obliged to look out, by the help of his own natural foresight, and to calculate by the rules of political sagacity, those things which are to happen to the church. For it is as impossible that we should cease to *expect*, as that we should cease to *remember*, and that which we expect, must be either after a spiritual or carnal way expected; after a *spiritual* when we submit our hopes to the teaching of the *Spirit*; after a *carnal*, when we submit them to the teaching of human wisdom. So that every man must either be a prophet unto himself, or God must be his prophet; for prophesy every man doth who hopeth, prophecy being but the object for hope, as history is for memory. Whence, the

church, if she be not looking steadfastly unto the sure word of prophecy, which God hath given as the fixed polar star to guide her through the anxious night, till the day dawn, and the daystar arise, will surely be trusting in the fluctuations of state policy, or in her own skill and management, or resigning herself wholly to the ebbs and flows of things, the chances and occurrences of the world; for in Providence she cannot be trusting, if she refuse to study, and care not to understand the comfortable words which the kind foresight of Providence hath accorded to her. A very silly and shallow-minded thing it is, therefore, and no less wicked than vain, for lazy and incurious ignorance to seal the book which with such strength the Lion of the tribe of Judah prevailed to unloose, and which was forbidden to be ever sealed again; a thing it is most stupid and preposterous, to study the prophecy with reference only to the part which is fulfilled, which hath become history, and is no longer prophecy, and remains but as an empty vessel, in which the odour of the rich contents may yet remain, but from which the sluggard and tasteless owners have allowed the spirit to escape. And if they would but give diligent and faithful study to the part fulfilled, they could not hinder themselves from passing onward into the unfulfilled, which is written in the same language, and by the same rules to be interpreted. So that whoso affirms that he useth prophecy only with application to the past, doth merely confess that he useth no part of it in the way in which it ought to be used.

And if any individual member of Christ remain in the dark with respect to the future condition of the church, he must be the prey of a thousand fears and false apprehensions, of a thousand hopes and false anticipations, from which a little light would have altogether delivered him; and if he have any thing in hand or in mind towards the advancement of the church, he may, in his ignorance, be working or designing against the purposes of God: which are revealed for this very end, to give a right direction to our hopes, and thereby a right scope to our undertakings. For the prophecies, being never so minute as to point to individual members of the church, and therefore said by Peter not to be of any private interpretation, can never supplant those personal principles of faith, which are the rule of our

present action. They do but affect us in our common incorporated capacity, as members of Christ's body, and being impressed upon the church, give a steadiness to her expectations, a consent and harmony to her ideas and schemes, which sustain her much in the difficult and tedious warfare which she hath to carry on. Opening and clearing more and more, as they approach to fulfilment, they come at length to be indeed principles of action, and sanctuaries of safety, as the church experienced at the destruction of Jerusalem by the armies of Rome; and, as if the Lord were preparing her for some such signal judgments again, he is beginning to stir up the supineness of her mind with respect to the prophecies still unfulfilled; attention is becoming awake, and expectation is excited concerning the second coming of Christ, and the kingdom of the saints, which is to abide for a thousand years.

There can be no doubt, therefore, of its being the good will and pleasure of God, that the ministers of his word, and the stewards of the mysteries thereof, should feel the obligations of their high and holy calling, to search into the prophetic with no less care and diligence, than into the historical, or doctrinal, or practical parts of scripture; and that his Spirit, being rightly entreated and received, will interpret to them the meaning and purport of the one, no less than of the others: which having obtained, to the satisfaction of their own souls, it is their bounden duty and importunate business to make the same known unto the church, that her hope and expectation may be established upon the sure and steadfast basis of faith; likewise unto the world, that it may know the counsels of God, stand in awe of his approaching judgments, and, when his judgments are abroad upon the earth, learn wisdom, repent, and haply be preserved by the longsuffering mercy of our God. And the servant of the Lord who shrinks from this part of his ministry, because it is difficult, and exacts much careful study, is guilty of self-indulgence and slothfulness in the house of God; or if he think he can fulfil or magnify his ministry, without coming to resolution in regard to the interpretation of prophecy, let him know, that he cannot demonstrate the first proposition of his ministry, That Jesus of Nazareth is the Messiah; without such a resolution; nor interpret the

seventy weeks of Daniel, which determine the time of his coming; nor handle the word of life contained in the book of Isaiah, or the other prophets; nor sing the Psalms of David with the understanding; nor interpret church history as it ought to be interpreted; nor be redeemed in his own soul from political forecast, and worldly wisdom, or deliver the church from the same enthrallments; no, nor say the Lord's prayer as it should be said, nor pronounce the creed as it should be pronounced:—in short he is unfurnished, wholly unfurnished, for the interpretation of scripture—is blind, and cannot see afar off—is full of doubt, and full of error in all his statements respecting the future well-being of the church. And he is, and can be, no *churchman*; he may be a *statesman*, a politician, but a *churchman* he cannot be; that is, he cannot cast his political being into the vessel of the church, concerning whose future prospects he is altogether in the dark, and desireth not to be enlightened.

Now, for as much as to my mind it is a fixed and certain principle of Christian doctrine, that the church is a polity, a separate and distinct polity in the midst of the nations, wherein each several Christian is to embark the wealth of his whole soul, and wherewith he is to implicate all his hopes, desires, and prayers, preferring Jerusalem to his chiefest joy; it is not a matter of choice with me, but a matter of necessity, to study what God hath done in the past, for this our commonwealth, and what, in the time to come, he purposeth to do; to discover those good and gracious destinies, those high and holy privileges which she possesseth, her nearness to his heart, her dearness to his sight, her security in his pledged truth; in order that I may be redeemed by the knowledge, and assured faith of these things, from my bondage to worldly polities, and to particular countries, and feel of a surety that I have no continuing city, nor place of abode, in all the earth, but seek a city whose builder and whose maker is God. From the personal bondage in which I am to selfishness I cannot be redeemed, save by the revelation of the great doctrines of my union with Christ; no more can my soul be redeemed from political bondage unto Cæsar, but by the revelation of the great doctrines concerning the kingdom of Christ, and the glorious privileges of every one who is a denizen thereof. I perceive indeed, that while the church abides in sickly

and degenerate dependance upon civil power, and acknowledgeth the headship of kings, and is content to look for patronage to men of worldly rank, and ministers of the political state, not feeling such a condition to be a bondage, but regarding it as a high prerogative, it must needs be that the prophetic parts of scripture which define her separateness, and foreshow her triumph over policy, and the submission of political states to her righteous law, must fall into neglect, disrelish, and disrepute; as, they must also, in another condition of the church, when she leans to the management and popularity of her ministers, and to the number of her people, and to the multitude of her assemblies, and to the public opinion of the plebeian estate of a nation. Which being the precise condition at this day of the chief parties of the church of Christ, doth account for that remissness to study, and backwardness to interpret the prophecies; which are intended by God to be unto his church, instead of dependance upon the powers, and dependance upon the people, a sure foundation of trust, which will accept no prop nor buttress of man's addition, but will sustain every thing that is good, and, in the end, like a mill-stone, crush every thing that is evil into powder.

Which state of opinion is the more to be regretted, because I question much whether there ever was a time in the history of the church, which needed more the guiding eye of prophecy, seeing the Lord hath now begotten, out of her past lethargy, a spirit of zeal to propagate his kingdom upon the earth, by the circulation and preaching of his word; for which end great and powerful societies are established, like to that which I now address, each labouring in its corner of the great harvest field. Which societies must either act by the principles of human sagacity, or by faith in the promises and prophecies of the word of God; either by the direction and guidance of their own good sense, or by the direction and guidance of the Holy Spirit. It is not enough that they look to the law and the testimony for a warrant to undertake the work, but also for instructions to carry on the work, for hopes against its distresses, for the resolution of its difficulties, and every other help which the Lord hath vouchsafed in his gracious word. In the apostolic council of Jerusalem, James brought the question to an issue, by the quotation of a prophecy, and the demon-

stration of its fulfilment. And it seems to me, that, in like manner, the assemblies of the church, in these times, should be filled with prophetic knowledge, in order to deliberate with wisdom and effect. I require not that they should take these measures, on purpose to fulfil the prophecy, or that they should determine upon the manner of its fulfilment, nor in any way make it a law to their proceedings, because, as hath been said, it is revealed not to the faculties of the mind which are occupied with the present, but to those which are occupied with the future; and should be the law unto our hopes, the guide to our prayers, and the presiding spirit of our schemes and purposes, if we would be fellow-workers with God, if we would not be found fighting against God.

As the soul of Moses, and the few faithful ones, was borne up in the wilderness by the prophecy of entering into the land of Canaan, and without such faith could not have endured, but must have fallen in the day of provocation, with the multitude which could not enter in by reason of unbelief, so ought the soul of these societies, which are at present the councils of the church, and receive its temporal and spiritual contributions, to be in like manner inspired by the prophecies which assure the church of her entrance into the possession of the kingdom of the whole earth; and, without such a full assurance of faith, they never shall be able to cope with and overcome the various enemies which will be raised up to oppose their progress, and try their faith. For let the church rest assured, that if she could have warred her warfare without such helps to her faith, these helps would not have been accorded to her of the Lord; and that being furnished to her, she doth herself most grievous wrong, and sheweth to her Lord much ingratitude and dishonour in not using them as a great treasure of faith, and storehouse of strength, in her difficult passage to the land of promise.

Wherefore, to me, convinced of all the things which have been spoken above it is manifest, that no better service can be rendered to the church, and to that society of Christians which hath made choice of me to discourse before them, than to consider the prophecies of scripture, which are fulfilled in the present condition of the church and the world, with those which are about to be fulfilled in the

years that are now beginning to run their course. For it will appear in the sequel, as indeed it hath been made to appear by more than one interpreter of prophecy, that we have just accomplished a prophetic period of great prominence in the book of God, and entered upon another of still greater prominence in the divine threatenings, full of still more terrible issues to the world, and still more joyful issues to the church. To which I am the rather moved, because the field of this society's undertaking is exactly in those parts of the world which have been made the subject of the most exact and minute prophecies of Daniel and the Revelation. For though this society be called the CONTINENTAL Society, and hath in its eye all the nations of Europe, it hath hitherto (by a divine Providence I doubt not) been confined in its operations to those kingdoms and nations which were included in the ancient Roman empire, to which these prophets chiefly, almost wholly, address the burden of their revelations. And therefore, that I may be able to instruct it with wholesome instruction, and that it may be instructed in the way in which it should fulfil its undertaking, I propose to examine, with diligence and with humility, what is said in the book of God's testimony, concerning that quarter of the earth where it hath been directed to labour, and the eventful time at which God hath called it into being.

PART I.

The twofold division of Prophecy into DISCURSIVE and HISTORICAL, with the general explication and opening of THE PROPHECY OF THE FOUR BEASTS, contained in the text.

THE prophecies of scripture are of two kinds; the one PROPHECY, properly so called, or the SHOWING FORTH of the purposes of God respecting the world and the church; the other, prophetic history, or the same purposes digested into a narrative of coming events, drawn up with reference to time and place. Of the DISCURSIVE kind are all the books of prophecy in the Old Testament, save the book of Daniel, which is HISTORICAL, with all the prophetic

passages of the New Testament, save the Revelation of John, which is also HISTORICAL. The oracles of God, delivered by Isaiah, Jeremiah, Ezekiel, and the minor prophets, do not observe the order of time, or contain any succession of dates, but are bound together by a more sublime principle of association, which, so far as it has been revealed to our mind, is, the analogy and similitude of the divine procedure in the administration of human affairs. Whatever point of space or time the prophet starts from, and whatever event stirs up the Spirit within him, be it a deliverance or a judgment, coming to Israel, to Tyre, to Babylon, to Egypt, or any other of the nations, he stayeth not when he hath spoken the comfortable or the doleful tidings, but delivereth himself into a large world of kindred vision, over which his eye ranging, in more than poetic liberty, doth note the most striking and remarkable dispensations of God's providence onward to the very end of time. Judgments of the world, and deliverances of the church, glow before the prophet's rapt and ravished mind, and take forms of terror or of glory from his inspired pen. And the Divine Person who accomplisheth the restoration and redemption of the church, comes into his vision,—now as a child that is born to everlasting government, now as the prince of peace and blessedness, whose coming is proclaimed by a voice filling the wilderness and the solitary waste, now as a man of sorrows led like a sheep to the slaughter, now as a conqueror coming from Bozrah, when he had trodden the wine press of his fury, travelling in righteousness, mighty to save; until, at length, the travail of his soul being accomplished, and his kingdom established, the whole earth rejoiceth, and the woods break forth into singing, and the desert and the solitary place is glad for him, and the wilderness rejoiceth and blossometh like the rose.—It is a sublime method of discourse which these prophets use. The particular judgment or doom seems but as a text or theme to the all-compassing discourse, which straightway hastens to deliver itself from the conditions of time and place, in order that it may enter into communion with the divine mind, which is not by time and place methodised, and embracing the whole counsels of the eternal, fling them forth as they lie associated in the everlasting decrees, ere yet they take the mould and form of the human mind, or are digested by

time and place, or arranged according to the conditions of cause and effect.

Therefore are they oftentimes called visions and dreams; because, as in our dreams, there is as it were, one great round of space, and presence of time, where all things past, present, and to come, read or heard of, seen or experienced, come forth, as it seems, in disorder and disarray, yet together constituting a unity of vision, and working a unity of effect by virtue of some one mood of the mind, which throws them all into mysterious association,—so in these prophecies the prophet's soul seems to be cast out of itself into a divine mood of the Spirit, which gathereth, and, as it were, attacheth to itself all forms of future events, which illustrate and appertain to it; and combineth them into one present image or scene, with the clear and vivid recollection of which the prophet findeth himself impressed, as a man who hath awaked from a vivid dream. And having described or written it, there it remains a work and testimony of the divine Spirit, not to the order, place, or time of certain future events, but to their connexion and association with the laws of the divine mind. The particular event which occasions the vision, seems but, as it were, a sample of the class of events which that mood of the prophetic spirit draws together from the ends of the earth, and from the bounds of time. And his mystical discourse containeth not merely the fates of a kingdom, or city, or nation, but is a type or form of the counsels of the eternal, with the eventful demonstration of the same upon the theatre of the world and of time.

To take the example of one prophet, which will answer for any other, Daniel and John excepted, such a discourse flung off, as it were, in one mood of the inspiring spirit, and assimilating to itself all kindred events till the end of the prophetic dispensation, is contained in the first five chapters of Isaiah; and another such carries us to the 13th chapter; where another such begins, with several particular burdens for its text, and carries us forward to the 36th chapter, if it be not broke in twain at the 28th; and thenceforth to the end, the prophet seems altogether out of the conditions of time, and delivered from the ordinary conditions even of prophetic discourse, sailing freely in the ocean of his revelations, as if a portion had been given to him of

God's own comprehension, which comprehendeth things with no respect of time, but with respect to his own eternal holiness, and combineth them not by any sequence of cause and effect, but delighteth in them as the offspring of his all-comprehending and all-creating word.

The prophetic harp, in the hands of those most lofty of the prophets, is continually employed, as it were, in playing the variations of the same divine piece, whereof the various notes are the acts of God's providence, and the harmony, the heavenly harmony, is the concert of those acts with the attributes of the divine Spirit, whether in his own personality, or present in the souls of his people. This harp is awakened by some great event about to happen to the earth, and being awakened, it plays through the compass of all the strings, a melody to the glory of God, and the salvation of the church out of the hands of all her enemies.

Which figures and similitudes my discourse affecteth not, but they present themselves as giving the only intelligible idea of that method of discourse which God employs, in the mouth of these discursive prophets. Hence all events seem confused and blended together, one eclipseth another with its greater glory, and is straightway swallowed up in the greater glory of a third. The first coming and the second coming of Christ; the first destruction of Jerusalem, and the second; the first redemption by Cyrus, and the second by Christ, and to those who receive him, a third greater redemption and deliverance, which hath not yet arrived; a first pouring out of the spirit, and one infinitely surpassing it; a first blessedness and consolation to the earth in the coming of Christ, and a second, whereto the first is but as the shaking of an olive tree, and the dropping of grapes before the vintage is come: all these great events of God's providence to the earth pass before us in the prophetic discourse, with a sublime glory, which is almost inconceivable by the powers of the natural mind, though I believe it to be natural to the spiritual mind, were it redeemed and set free from the conditions of time and place, and the sequency of cause and effect, into the view and comprehension of the mysteries of God.

Such is the best idea which I can give of the more sublime and mysterious of the prophecies, which we stay not

at present to examine particularly, my discourse being chiefly concerned with the historical kind of prophecies, which are of a simpler character. These are contained in the books of Daniel and John, which are nothing else than histories of the future expressed, for the most part, in a natural or emblematical, not an artificial language, that it might be more expressive and universally intelligible.—The object in view being to present much information within a small compass, and to make that information as independent as possible, on the fluctuating meaning of words, and the evanescent spirit of translations, we have the moral character of men and nations, and the dispensations of divine providence, described by the character of the best known objects in the animal and vegetable world, with which, as symbols, the Spirit of God proceeds to reveal in order to the prophet's mind, the great events which were to happen to the earth.

In the book of Daniel this is done, as it were, by four main streams, all commencing from the period at which the prophet lived, and running down to the time of the end. In the first of these are used the emblems of the four metals, combined into one image to denote a fourfold succession of empires, which should arise one out of the other, until, at length, a fifth, described by a stone cut out without hands, should destroy them all, and fill the earth, and endure for evermore. In the second, under the emblem of four beasts, are described the same four empires, not with a view of repeating the former vision, but to connect this new vision with the same point of time, in order to give date and place to the description of a certain blasphemous power, which was to do strange things against the Most High, in the time and territory of the last of the four great empires described in the former vision. The third of these four chief streams of prophetic history connecteth itself with the former, at the struggle of the third kingdom with the second, in order that it may trace, within the territory of the third, the rise of another blasphemous power, which was also to prevail against the saints of God till the time of the end. Now the fourth (for we purposely omit the prophecy of the seventy weeks) is not symbolical, being the history of men, not of things, and also connects itself with the time of Daniel, by the mention of certain kings immediately thereafter, which

end of connexion having secured, it makes large leaps, in order to reach the description of a *third* blasphemous and ungodly power, which was to arise in the form of an individual man, not of an institution, close to the time of the end, which time of the end is described in the first, second, and last history, by different emblems suited each to the system in which it stands. So that the first vision lays down the theatre of earthly sovereignties, upon which three blasphemous and anti-christian powers were to arise. And the three following visions give severally the particulars of the rise, continuance, and destruction of them, by the coming of Christ in the time of the end. These three powers, being the papal, the mahomedan, and the infidel, which all arise within the bounds of the four kingdoms, which we shall call, for the sake of distinctness, the prophetic earth. Now there can be no more doubt, that these prophecies of Daniel are chronologically written, than that the other prophecies are not so written, because, besides that they are so interpreted by the interpreting angels, they contain dates and correspondencies which are not to be mistaken. But farther into the construction of these visions, or of the Apocalypse, we seek not at present, seeing that our discourse is particularly taken up with the chief matters thereof, which will present themselves in order.

Now, of these two kinds of prophecies, the historical are for the wise, the discursive for the unwise; those for the learned, these for the unlearned of the children of God: the former written upon a system, arranged according to time, and expressed in a natural or emblematical language, which it requireth care to interpret, and exactness to apply; the latter written largely for the eye of him that runneth, and loosely to take, as it were, at a venture, the various dispositions and diverse conditions of the spiritual man. The rich disorder of the latter being as wise and profitable as the exact order of the former, for as much as the spiritual men be few in number, who have faculties and leisure for the exact and diligent culling of truth, needing to have it scattered profusely, and growing plentifully along the highways and beaten tracts of the mind. To which end are given the greater part of the prophecies, as in the books of Isaiah, Jeremiah, Ezekiel, and the minor prophets; which are rich and odoriferous fields of spiritual prophecy, extend-

ing over all time and events, whence every spirit of hope and gladness comes to the faithful soul, more fresh and fragrant than the gales which blow upon the mariner from Arabia the blessed. But the book of Daniel carries us as upon a voyage of discovery, down the stream of time, noting the various powers which should have the ascendant, and the duration of their times, until the time of the end, when the saints shall possess the kingdom. So that it doth serve as a key to the other prophetic books of the Old Testament, to let us know the times, and seasons, and powers, to which their raptures of joy and burdens of woe are to be applied. The same use, in a still higher degree, serveth the Revelation of John to the Christian church, and to the worldly powers, in the midst of which it was appointed to have its sorrowful lot; being the hour-circle, upon which you are to determine the order and succession, the fulfilment or non-fulfilment, the accomplishment partial or complete, of the greater part of the predictions of the Old Testament, and of all the predictions of the New. It is also certain parts of the book of Daniel writ large, to which, therefore, it serveth the same use which the book of Daniel doth to the other part of scripture. And between these two key-books, and the treasure-books, which they unlock, there are certain notes of correspondence, which the wise can understand, and which, being understood, give to the whole volume of prophecy something of the exactness which appertains to the volume of history.

In all questions, therefore, which respect time and place, and the regular succession of events, we must look for our information to the prophecies of Daniel and the Apocalypse, which are constructed upon that principle; and it is not lawful for this end to make an appeal to the other prophecies which are not thereto designed in the economy of divine revelation. But having ascertained these matters, and by the sure and certain notes of correspondency, obtained the point of contact and application, we are then fully empowered to have recourse to the discursive prophecies, for the richness of illustration, for the extent and particulars of the judgment or deliverance, for the cause of it, and the principles of the divine economy out of which it proceedeth, and for all other things which connect it with the counsels of God; for these are contained in the discursive

prophecies, to which the books of Daniel, and the Apocalypse, serve the important purpose of a chronological table. In observance of these principles, therefore, we must proceed in this discourse, which treats of the time and place, of the first and last antichristian power, by examining the prophecies of Daniel and the Revelations, and never seeking information elsewhere, till we have made sure of our ground therein. And that we might preserve ourselves from rambling in so large a field, and preserve an exact method in our discourse, we have chosen for the text, and as it were the meridian line of events, the prophecy of the four beasts, which carries us clear through to the time of the end, and is intended simply for tracing the rise and fall of the papacy, with the glorious things which are to follow its downfall.

Of all the prophecies of Daniel, this vision of the four beasts, which is the subject of the following discourse, is the most comprehensive and exact: recapitulating, with still greater minuteness, every thing which had been revealed to Nebuchadnezzar in the vision of the great image, and introducing the particulars of a certain blasphemous power, which should arise to blaspheme the Most High, and make war against his saints for a determined time, after which he should be judged and consumed unto the end, when the saints should come to possess the kingdom under the whole heaven. Connecting itself in its commencement with the former vision of the fourfold image, with which it runneth parallel, it thence derives, as we shall see, much illustration: while by its middle and its ending it connects itself with the Revelation of John, which runs parallel with it, explains and confirms it, and with plentifulness of detail, fills it up to the end. Therefore it becomes a fit text for that task to which we have addressed ourselves, of showing the church the place to which she is come in the prophetic history, and the things which she is speedily to expect upon the heads of all her enemies.

No interpreter hath ever doubted that the four beasts of this vision represent, in a most distinct and exact manner, the four empires, which, one after another, possessed the sovereignty of that part of the earth, with which prophecy hath to do, namely, the Babylonian, the Persian, the Macedonian, and the Roman, whose succession and character are

set forth in the former vision, by the four metals of gold, and silver, and brass, and iron, combined into one image; which, in the end, a little stone smote, brake, and scattered into powder before the winds of heaven. The Babylonian, pictured by a lion with eagle's wings, which were plucked till it became manlike, and human-hearted, to denote the gradual softening and relenting of its strong and arrogant power, before it was overthrown by that which followed after. This was the bear raised upon one side with three ribs in its mouth, to denote the two-sided, but at first unequal empire of the Medes and Persians, with its three conquests of Lydia, Armenia, and Babylon. The leopard, with four wings as a fowl, and four heads, denoteth the unparalleled fleetness of the Macedonian kingdom, which divided as rapidly into four parts, governed by separate heads. Then cometh last, more terrible than the others, a nondescript and monstrous beast, "dreadful, and terrible, and strong exceedingly, with iron teeth, which brake in pieces, and stamped the residue with the feet of it, having ten horns;" by which emblem is represented the novelty of the fourth great empire of Rome, its haughty stride upon the earth, its destructive treading down, and crushing of all remaining power, within the bounds of the prophetic earth, and its final separation into ten kingdoms; which came to pass after it received the hordes of the northern nations into its mighty hold. For it is to be noted, that in the prophecy it continues to be contemplated as the empire of Rome, though thereafter it acted not in one, but separate parts, there being still a nominal emperor over it, and a principle binding it in one; which, though not the principle of power, was still a principle giving it a unity in the mind, and counsels, and determinations of God, as complete as that in which he regardeth Persia, though two-fold, or Macedon, though fourfold, or Rome, while it acted in three, or when it came to act in two parts.

This universal consent which prevails amongst all students and interpreters of prophecy, as to the wonderful and exact fulfilment of the former part of this vision, relating to these four earthly empires, entitles us to conclude, that the latter part of it, relating to the kingdom of the saints of the Most High, will receive the same exact and literal fulfilment which the former hath received; and we, therefore, pass to

the consideration of it, as one who treadeth upon firm ground, under the conduct of a sure guide, who, with a few words of his mouth, hath already conducted us through several thousand years of future time.

Now as hath been remarked, the object of this vision of the four beasts, is not to reveal any thing concerning the four empires, which had been already revealed in the former vision, but to make known the rise and continuance of a certain power, which should make way amongst the kingdoms of the Roman empire, when that empire should fall asunder into ten several parts. This is signified by a little horn which came up amongst the others, but was not one of the ten. Of this little horn it is said that it arose amongst the other ten, of which three were plucked up before it by the roots,—that it had eyes like the eyes of a man, and a mouth speaking great things. These are characters, which by themselves fix it down to be the PAPAL POWER, which arose at the time that the Roman empire split into ten kingdoms, and before which fell three of them, Rome, Ravenna, and Lombardy, whereof it got the possession, and ever after maintained the rule. The way in which it shot up with “eyes like man and a mouth speaking great things,” declares exactly how it grew in the attributes of the seer, and of the prophet; through which, not through strength or power, it prevailed with Justinian, Charles Martel, and Pepin, and Charlemagne, to give it that temporal power which it exercised. These features in themselves would suffice to give a more exact determination to this, than to the other parts of the vision, concerning which there is no dispute. But Daniel was curious concerning this horn, and when an interpretation had been rendered to him of the whole vision, he desired to know more particularly concerning the little horn, whose look was more stout than his fellows; and received from the angel these further particulars concerning him—“He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand, until a time and times, and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the

people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." In these words of the angel, the little horn is not only determined to be the papacy, by his blasphemy against God, and persecution of God's people, and endeavour to arrogate to himself the disposal of divine providence and power; but which is of great importance, the period of his endurance is fixed for a "time and times, and the dividing of time." And it is further declared, that after that period, forthwith at the end of it, the judgment shall sit upon him until he be utterly consumed, and thereafter without an interval, the kingdom of the saints shall be set up. Our first care, therefore, must be to ascertain, how long a period is signified by "time and times, and the dividing of time;" when that period began, and when it ended: all of which can be fixed and determined with a precision which defies contradiction, I had almost said, defies doubt itself. These being ascertained, we shall know where we at present stand in the prophetic history. Our second object must be to observe from that time downwards, what judgments have been inflicted on this blasphemous power, and what still remain to be inflicted before it be "consumed to the end." Whereby we shall know how the papal nations now stand in the dispensations of God. Which two points being settled, it will come as a matter of course, to know how far we are from the time when the saints shall possess the power, and become the fifth kingdom of the vision, which is as surely to come, as the other four have come, and passed away.

PART. II.

Which fixeth the beginning and the ending of the Papal period, of "time, times, and the dividing of time."

THERE is no occupation of the human faculties so lofty in itself, or profitable to personal advancement, and the common weal, as to foretell future events, which is the chief end of all philosophy and science, the proper object of all discovery. Also the researches of the historian and

the antiquary, regarding the past, have their chief value, as they tend to direct the present, and to throw light upon the future. And even the common every-day travail of men in trade and handicrafts, in merchandise and adventure of every kind, is prompted and extended beyond the bounds of bodily necessities, chiefly, if not wholly, by the wish to forecast and secure the uncertain future from want and trouble, and bring it before their present thoughts in the light of enjoyment, and the assurance of great blessedness. So that to me this seemeth the great strain of man's thoughts and labours, under the sun,—to prophesy, in one form or another, the events which are to happen. It is not to be wondered, therefore, seeing God hath given to his church numerous predictions, for the assurance of her faith, and the consolation of her trials; that her ministers, whose travail is in the word, should have great pleasure and delight in occupying this universal faculty and propensity of the human mind, by endeavouring what in them lies, to understand those times and seasons which it hath pleased the Lord to reveal:—a pious occupation, which the Lord himself hath, in a most remarkable way, stamped with his approval, by sending his angel Gabriel to the prophet Daniel, while occupied with divination upon the prophecies, that he might reveal to him the exact term that had to run before the accomplishment of all his desires in the advent of Messiah the Prince.

Now, for as much as these periods of time are like the other revelations of God, given in the form of a mystery, to exercise the faith and patience, and other spiritual faculties, of those to whom they come, it is not to be wondered if many, relying upon their own sagacity, and driven on by the restless desire of foretelling, should fall into great mistakes, and trouble with disappointment, both themselves and those who lean to them. But the haste and rashness of men doth not render the truth of God's predictions false or uncertain; in which, doubtless, there is a system consistent with itself, which all moral events are obeying, even as there is a system in nature which all natural events are obeying; there being a mystery in the one sufficient to exercise all our spiritual faculties, as there is in the other a mystery sufficient to exercise all our natural faculties. And the mistakes which have been fallen into in the resolution

of the former, should no more discourage or shut up pious and faithful research, than those which for so long a time were fallen into, in the resolution of the latter, until the time that our great and pious philosopher demonstrated in his *Principia* the true principles thereof, which have since been applied by his successors to the explanation and anticipation of every change which takes place in the system of the heavens.

For, that God did intend certain times and seasons to be thought of and anticipated by his people, is most manifest by his having given, from the first constitution of the church down through all its trials, till the time of the perfection of its blessedness, not random dates which occur here and there in prophecy, with no fixed beginnings, or determinable endings, but a complete system of prophetic chronology, from the time of Abraham, when the warfare of the people began, to the time of the millennium, when it shall be accomplished. To Abraham first of all, when the promise was given unto him with sacrifice, it was revealed, not only that his children should possess the land in which he was a stranger, but the exact number of years was determined, during which they should be wanderers and captives, before being brought into their rest. "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years. And also that nation which they shall serve will I judge; and afterward shall they come out with great substance." When the church was settled in the land of promise, and the time drew nigh, that for its backslidings it was to be again brought into bondage, the Lord, by the mouth of his servant Jeremiah, foretold not only the doleful event, but also the term of its duration, in these words: "And this whole land shall be a desolation and astonishment: and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations." When this was well nigh accomplished, the Lord having seen his servant Daniel a faithful and inquisitive spirit, did reward his study of this very prophecy, with a revelation of Messiah's coming, wherein the

date was given, but in terms, which though more mysterious, are incomprehensible only to the indolent and the unbelieving, certainly well understood by the pious and studious among the Jews, who expected his coming, and among the heathen also, if we may judge from the strain of many of their writings. "Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city, and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." Which prophecy, as is well verified in the writings of Mede, Prideaux, More, and others, brings us by date down to the death of Messiah, and carries expectation onward to the overthrow of the Jewish state and city, by the armies of Rome. To this last event our Lord had a continual reference in his predictions, and though he saw it not good to lay down the date of it by exact years, he made it known, that it should happen within the lifetime of some of those who heard him. "This generation shall not pass away till all be fulfilled." "There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom." Thus have we the continuance of the captivity in Egypt, and of the captivity in Babylon, predicted by exact dates, and the deliverance from them, set down to a very year; and the duration of the legal bondage of Moses, also fixed to a week of years, and the deliverance from it into Christian liberty, fixed to the middle of a week, or to a very year; and the destruction of the state and city of Jerusalem foretold, as not to pass beyond the very lifetime of that generation, to which the prophecy was given, which was perhaps the most significant form of any.

Now, if it was so mercifully dealt by God unto his church

before Christ's coming, can any one assign a reason why she should not be dealt with in the same manner after Christ's coming, but be left without comfort of hope, or foresight of deliverance, under the many trials, persecutions, and captivities, to which she was foredoomed of the Lord and his apostles? But to make or meddle with such conclusions, lieth not with the reason of any man, the latter condition of the church being matter of as distinct revelation as the former. And by the mouth of the same prophet Daniel, the revelation is given, whose book, as hath been said, containeth four great prophecies, which reach downwards to the very time of the end, when the saints possess the kingdom; each of which, except the first, hath in its view a distinct captivity and bondage of the Christian church, whereof, as in the Jewish church, the dates and the periods are given. The first of these four prophecies, that of the four monarchies, is, as hath been said, but as it were the scale to the other three, the outline of the map upon which the three great captivities are to be laid down in an orderly and calculable way. The first of these captivities, is that of the papacy, whose period is given by its duration, the event being laid down with which it commences, and the event with which it concludes, which events being determined, will make it as exact as that of the seventy years' captivity in Babylon, or the seventy weeks' prophecy of Messiah's advent. The second of those captivities, is that of Mahomet, who brought under his yoke all the eastern church, as the papacy did all the western, and of which not the continuance is given, but the distance of time from the giving of the prophecy, until the complete dissolution of the power, and the deliverance of the church out of his hand. Which two captivities of the Christian church are as distinct captivities as those of Egypt and Babylon, and as we shall see hereafter, are thereto likened in diverse places; this being the only difference that, as the Jewish religion was incorporated with a state, the former captivities were under states, as the Christian is incorporated in a faith, those latter captivities are under a false and corrupt faith. The third of those captivities is the infidel, whose period is short, but also exactly given in the last chapter of Daniel for thirty years, and a portion of forty five years; but how great a portion thereof is not determined, for this

reason, that this last captivity is to be brought to an end by the second coming of Christ, which, according to his declaration to the apostles, and the whole tenor of scripture, is undetermined, unknown even to the angels in heaven, in an unexpected hour to those upon the earth, as the coming of a thief in the night. But though this hindered the determination of the infidel captivity to a very year, the same good purpose is served by marking an epoch within which it falls; for it is said, that every one who survives till the end of the forty and five years, shall be blessed, that Daniel shall then stand in his lot, or that the term of the first resurrection, which even Job foresaw, and of the millennial state, have arrived.

Having, therefore, such manifold tokens of God's wish and purpose, that his church should search and know the times and seasons, which are revealed; and it being manifest, that prophecy, from the very first, containeth also a chronology, extending to the very end of the captivities and warfare of the church, I am not disposed to fold up my hands in a wisdom-seeming ignorance, and a mock humility, but am prepared to gird up the loins of my mind to search those things which my God hath revealed: being convinced that the period of the long papal captivity is accomplished, and the period of the infidel supremacy is fast hastening to an end, and that the day is at hand, when the Lord is to appear the second time, without sin unto salvation.

And while I proceed to determine the period of the first of these captivities, that which was destined to arise among the ten horns of the western empire, which are, Britain, France, Spain, Portugal, Austria, Naples, Tuscany, Lombardy, Ravenna, and Rome, whereof the three last were absorbed in the territory of Rome (they fell before the little horn),—while I proceed to fix the beginning and the ending of the period allotted to the little blasphemous horn to which the ten horns gave ear, and yielded obedience, I pray you not to regard it as a matter of doubtful chronology, but as a great and weighty question, much importing the church to resolve, which can be exactly resolved, and in the resolution of which much matter meet for spiritual edification will be brought before you.

The period during which the little horn had power given to him against the saints. is revealed to Daniel in these

words, "time, times, and the dividing of time." There never has been any disagreement of opinion, that the period signified by time is a year of three hundred and sixty days, and by times, two such years, or seven hundred and twenty days, and by the dividing of time, the half of such a year, or one hundred and eighty days; which being taken together, make in all twelve hundred and sixty days. But this is put beyond all contradiction, by the 12th chapter of Revelations, where the period of time during which the woman is sheltered in the wilderness from the attack of the dragon, is first written "a thousand two hundred and threescore days, and afterward "time, times, and half a time:" and in the 11th chapter of the same book, the same period is written twice, first as forty and two months, and, secondly, as twelve hundred and sixty days. Now that each of those days denoteth a year of common time, is manifest from the whole book of Daniel, of which all the periods are given in times, or in weeks, or in days, and of these we know the weeks to mean seven years, by the fulfilment of the prophecy of the seventy weeks, which had to run till Messiah's first advent. Therefore, we have it sure and steadfast, that the period of "time, times, and the dividing of time," is TWELVE HUNDRED AND SIXTY YEARS of common time. This is the number of years during which the saints were given into the power of the little horn.

The question next to be resolved is, When did this period of twelve hundred and sixty years begin? For the resolution of which we have such materials, as being brought together in due order and force, cannot fail of convincing any man who hath an ear to hear, and a heart to understand the revelations of God. For whereas other periods given in prophecy are mentioned only once for the sake of determination, this, for the sake of determination, is mentioned four times, in four different visions, and in two of these, as hath been said under two forms: and in three of these places, a great historical event is mentioned as happening at its commencement, and causing its introduction, in the fourth, another great historical event is mentioned as happening at its conclusion, and these four events, the most conspicuous in the centuries before and after them, engraven in history, and engraven in constitutional law and government. To which fourfold chain of evidence,

upon any single fold of which I am willing to suspend the whole weight of the conclusion, I now address myself in order.

I. In that vision of Daniel, which is the subject of discourse, it is said, that the little horn came up amongst the ten horns, of which three fell before it. This determines the appearance of the little horn to be not before the appearance of the ten, of which not one came into being till after the year 487, of the Christian era, until which time the Roman empire continued under its emperors, undivided into any of those ten kingdoms which arose afterward. At that time, Augustulus was forced to resign, and for three hundred years the empire remained, without even a nominal head. Here, therefore, historians place the downfal of the empire, and follow its history afterward in the several kingdoms, ten in number, which grow out of the succeeding anarchy;—of which abdication and anarchy, the sprouting up of these kings in the different parts of the empire, was the cause. Therefore, the rising of the papal horn must be after the year 487, for it came up amongst the ten. Now, we are not to suppose, that the ten sprang up at once, or that they were all upsprung before the little horn appeared; but that the character of the beast, during the long period to which the vision hath respect, was tenhorned, with a notable little horn, which plucked up three of the others by the roots. Here lies the wisdom of interpreting prophecy, to consider the vision as a whole, and to weigh the object of the vision; which being neglected, we must suppose that this fourth beast had ten horns, during all the period of its life, which is not true of any empire, since Daniel's time; and would defeat the vision. In the same manner we would be cast out of the interpretation of the second beast, which had not three ribs in its mouth from the beginning; and also of the third, which had not four heads from the beginning. But considering these as the characteristic features of the several empires, they are marvellously minute and exact representations: so considering this as the character of the fourth beast, during the period of the papal captivity, it is also marvellously minute and exact. It is to be observed also, that as a king, the little horn is said to raise up *after* the other ten and to subdue three of them, which was truly

accomplished in the temporal dominion which he obtained. But we are not thence to infer, as many have inferred, and so lost the thing of which they were in quest, that his power over the saints did not begin till his temporal estate was accomplished, and from that event is to be dated. For, seeing the growth of all states hath been gradual, and of none more so than the state of the church, and also fluctuating and falling away, this would be no determinable epoch from which to commence any period. But the mention of the period ought to contain the event from which its beginning is to be dated: and, accordingly the period is mentioned in company with this event, that the saints should be given into his hand. "They shall be given into his hand, until a time, and times, and the dividing of time." Which, indeed, without such a definition, might, by natural sagacity, have been determined, when the true purpose of the vision was understood to be the annunciation of a captivity of the church. For the question would then be when were they led into captivity. But, unfortunately, many interpreters of prophecy have gone to work without any respect to the great scope of the vision, and sought to make it fit in with, and apply to some period in history, to which they could trace in it an analogy. The question therefore now becomes, At what time were the saints given into the hand of this power, characterized by the name little horn, with all these circumstantial particulars?

Now, it must be some great event in the history of Christendom; not the petty encroachments of a bishop of Rome, or his ambitious pretences, but some great and conspicuous action of power, whereby he obtained a right to, and inheritance over all the churches. And it must be ascertained not by impotent acts of counsels, or doubtful edicts of petty princes, but by enactments issued from the fountain-head of power, and enrolled amongst the constitutions of empire. For, unless it were so recorded, in a sure place, the comfort of the prophecy were wholly lost to the church, and its warning to the world: and seeing from the ending of this the other periods of thirty and forty five years do date their beginning, we were as much out at sea as ever, respecting the coming of Christ, and the beginning of the kingdom of the saints.

Now, the church ought to give thanks to God, that by his wonderful preservation of the Pandects of Justinian, the far-famed imperial code, which, after being lost for centuries, they say was dug up from the ruins of Amalfi, about the time that light began to dawn upon the church; that from this code, so wonderfully preserved, and restored from the dust of ruins, we can give the date, not only when power was given to the bishop of Rome over the churches, but when the very form and character of that power was ascertained and determined. And, as if to make these edicts the more conspicuous, they stand at the very beginning of that famous code of civil law, as it were to call the attention of all civilians and Christians, to the most important edicts of the work. (Codicis, Lib. i. Tit. i. § 6, 7.) The first of these edicts by which authority was given to the bishop of Rome, to settle all controversies in the church, by which he was declared head of the church, and infallible in all matters of faith, and permitted to use the power of the empire against whomsoever he deemed heretical; this most important edict bears the date of March, in the year five hundred and thirty three. But this important matter doth not rest upon one edict, but upon a great number, all passed in that year, or the next. Or, I should rather say it rests upon a complete system of policy and creed of imperial authority, issued to the empire, and written in the laws of the empire, whereby the papacy was established the imperial religion, as heretofore, by Constantine, Christianity had been established; not merely granting the power, but severally constituting the chief features in the character of the papacy, so that its very image is delineated and fixed in the beginning of Justinian's code, then given, as if to signify that it was the rubric of that most famous work. The celibacy of the clergy, the intercession of the Virgin Mary, the religious use, and veneration of "holy crosses," the setting of decrees of councils on a level with the Holy Scriptures, the founding of the supremacy of the holy see upon our Lord's injunction to Peter, "Feed my sheep," these and other capital constitutions of the papacy, are all within a year of the same date, enacted and embodied in the standing law of the empire. And not only so, but in the emperor's letters to the bishop of Rome, he uses these expressions,

"Your Highness," "Your Beatitude," "The Head of all the Holy Churches," "The Head of all the Holy Priests of God." Which blasphemous titles he recognises not only in a letter sent to the pope himself, but in one addressed to the rival bishop of Constantinople, continually referring to Rome as the "apostolic seat."

Now to show that the pope afterwards made his best improvement of such an auspicious beginning, is only to show, that "he had given to him a mouth speaking marvelous things, and eyes like a man," that he was politic and pretending: or to show that he afterwards attained more complete supremacy in the East, is of no importance, because not the East but the ten horns of the West have to do with the prophecy: or to show that he did not receive temporal jurisdiction till afterward, is nothing, because the date is not from the time when he struck down the three horns, but from the time that power was given him over the saints of the Most High. And if these acts of Justinian incorporated into the code of the empire, by which the empire continued to be governed, do not give him that power, I know not what since or before could give him power; for no part of the canon law rests upon a surer foundation. Nay, so complete was the submission of all right of judgment into his hand, that Justinian himself set the example of it; who, being about to issue an edict, containing his own orthodox confession of faith, and condemning Nestorius and other heretics, with all who should differ from it, submitted it first to the archbishop of Rome for his approbation, "he hastened to communicate to his holiness" all things which regarded the state of the church, since it had always been his earnest endeavour to maintain the unity of the apostolic seat, and the state of the holy churches of God; wherefore he had thought it necessary to make known to his holiness his late decree against the heretics, as "he would not suffer that any thing which related to the state of the churches, although it might be clear and undoubted, should be done without being notified to his holiness, who," he adds, "is the head of all the holy churches," and "that the churches maintained the constitution which they had received from the apostolic seat of his holiness." All these things being taken into account, and much more that might be quoted from the Pandects of the same date, there can be no doubt,

that, however the way might before have been silently preparing, this, doubtless, is the epoch, at which the supremacy of the pope, over the saints within the realm of the horned beast, received prominency as a great historical event in the reign of a great emperor, and permanency as part of a code which continued for centuries the constitution of the empire, and still continues the admiration of the world, and the foundation of civil law.*

From this time forward, the bishop of Rome asserted his supremacy in the church, and, at length, made his claim good over every part of the west, to which alone Daniel's prophecy hath reference, for as much as that only is the territory of the beast with the ten horns. And though the council held at Constantinople, about twenty years after this time, declared the see of Constantinople of equal dignity with the see of Rome, that doth only the more confirm the supremacy which the pope had obtained over the Latin or western church. As to the Greek or eastern church, its captivity was to come from another quarter, and is made the subject of the next prophecy in the book of Daniel, and as we shall see, is also treated separately in the Apocalypse. The change which this decree made in the bishop of Rome's character and deportment, began soon to be felt over the whole church, insomuch that, of Gregory the Great, who reigned toward the end of the same century, it is commonly said, "that he was the last of the good bishops of Rome, and the first of the bad ones"—"that he was the first pope and leader of the pontifical companies, (*pontificii chori præsultor*,) and last Roman bishop." And before the end of this century, Augustine the monk came over and asserted the popish supremacy in our island, the last of the ten kingdoms to acknowledge, the first to break the papal yoke. But even with us the church had so fallen away into monastic forms and superstitions, that it needed the rod of chastisement, in order to correct, and in the end to

* Since writing the above, I have examined those parts of Gianoni's history of Naples, which treat of ecclesiastical power, where I find, amongst many others, this passage, so confirmatory of our present conclusion: "Giustiniano adunque fut il primo, chi comincio ad accrescere la conoscenza de' vescovi nelle cause degli ecclesiastici, diede a quelli privilegio di non piatire avanti Guidici laici." Justinian was thus the first who began to increase the jurisdiction of bishops over the causes of ecclesiastics, and gave to them the privilege of not pleading before lay judges.

reform it. Which doubtless was the cause of this long captivity of the Christian church, to hasten it for its inclination to idolatry, which brings with it every corruption. For I doubt not, that foul as was the church of Rome, and foul as it is still, it hath, both by the purging fires of its persecutions against the saints, and by its care of the true catholic doctrine, under every incrustation of error and folly, been overruled of God to preserve the continuance both of the true church, and of the true faith, as we shall see manifested by the second historical proof, to examine which we now address ourselves.

II. The second great event given as the occasion, and serving to decide the commencement, of this long captivity of the Latin or western church, or rather of the saints within the confines of the ten-parted empire of Rome, is found written in the 12th chapter of the Revelations; which we know to have the same reference with the vision of Daniel, both by the identity of the period given under the double form of days, and times, and by the identity of the beast with ten horns; to which seven heads are now added, as being necessary to the more intricate machinery, and the more numerous objects of the Apocalypse. The seven heads are explained by the interpreting angel to be seven hills, and the ten horns to be ten kings, which had not received power in the time of the vision; and the whole emblem to denote "that great city which reigneth over the kings of the earth."* So that there can be no doubt, the Roman empire is here signified, as in the vision of Daniel.

Now to have a clear apprehension of this second branch of the argument, it will be necessary to open the meaning of the vision, which is highly emblematical in its style, yet very clear in its signification; and relateth the persecution, escape, and preservation of a woman, who is clothed with the sun, the moon under her feet, and upon her head a crown of twelve stars. She is ready to be delivered of a man-child, which the dragon with seven heads, and ten horns, stands ready to devour so soon as he shall be born. This man-child, which is to rule all nations with a rod of iron, is caught up to heaven unto God, and to his throne,

* Rev. xvii.

and the woman flees into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

It requireth little knowledge of scripture to discover, that the church is here denoted under the emblem of the woman, and Christ the seed of the woman under the emblem of her child, who is to rule all nations with a rod of iron. She is clothed with the sun, that is the righteousness of Christ; the moon is under her feet, (where the name of a picture or statue is wont to be written,) in order to designate her, the moon being the emblematical writing for the church, when the sun is the emblem of Christ. For when the sun denotes the husband, the moon denotes the wife, the sun the king, the moon the queen; in which relations, Christ and his church are continually presented. And she hath a diadem upon her brow of twelve stars, the twelve apostles of the church. The dragon, carnage-coloured; having crowns upon the heads, but no crowns upon the horns, signifies Rome, in her imperial state, before she fell into ten kingdoms. And the whole hieroglyphical picture is the representation of the attitude which the devil, in his royal and imperial attire of old Rome, took against the seed of the woman, the Son of God, who became flesh. All this is manifest to a novice in the interpretation of prophecy; but to fix the event from which the days of her preservation are to be reckoned, is of more experience. If we were to reckon the term of her flight into the wilderness and preservation there, from the time of her child's being caught into heaven, we should commit a mistake, such as that which we took notice of when fixing the event, from which the date, in Daniel's vision, was to be reckoned. The wise interpretation of any prophecy, lies mainly in considering well its proper structure before we interpret, and interpreting, by faith in the wisdom of the record, not by faith in our own sagacity. Accordingly upon considering the sequel of the passage, we find the woman's flight and preservation in the wilderness, to be dwelt upon apart, and only casually appended to the first description, in order to identify her person, when she shall reappear the second time, an artifice, of which we shall see many instances in the sequel of this discourse.

Following onward, therefore, in the hieroglyphical history

of the woman, we find that the scene shifteth to heaven, where a hot war ensues, Michael and his angels fighting against the dragon and his angels: and that old serpent, called the Devil and Satan, which deceiveth the whole world, is cast out into the earth, and his angels are cast out with him. This taketh place when the seed of the woman is caught up into heaven, and though it be out of human vision, and in a manner out of the field of human anxiety, our Lord gave to the seventy tidings of this fall of Satan, when he said, "I beheld Satan fall like lightning from heaven." And he gave to his apostles a hint of the sad consequence to them and his church, when he said, upon the eve of his crucifixion, to the twelve who sat at supper, "Simon, Simon, Satan hath desired to have you (the twelve) that he may sift you as wheat: but I have prayed for thee, (who most did need it) "that thy faith fail not: and when thou art confirmed, strengthen thy brethren." Whereby is signified that the contest between Satan and the saints was about to be waged upon the earth, and to lie heavy upon the apostles and the church; and, accordingly, when he was cast down to the earth, he was followed with this mournful voice out of heaven, "Wo, wo, to the inhabitants of the earth, and of the sea, for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Also in another part of the gospels, it is said, by Christ, on the same eventful evening, "The prince of this world cometh and hath nothing in me:" and again, in the same discourse, "The Comforter will reprove the world of judgment, because the prince of this world is judged:" And again, in another place, "Now is the judgment of this world, now shall the prince of this world be cast out." Whereby we learn, that this victory achieved over Satan in heaven, and removal of his seat of power to the earth, was connected (in a mysterious way, not to us revealed, because it is likely not capable of being understood by us) with the death and resurrection of Christ. Which also is signified in the vision, by these words of the church in heaven, "Now is come salvation and strength, and the kingdom of our God, for the accuser of the brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the blood of their testimony, and they loved not

their lives unto the death. Therefore, rejoice ye heavens, and ye that dwell in them." But into this mysterious transmigration of Satan's malice and power from heaven to earth, we inquire not further, lest it should lead us away from that historical event which ensued upon his coming down to the earth, with whetted weapons against the woman, whose child by death did conquer him that had the power of death, and, as the first-fruits of his conquest, did cast him him out of his heavenly place, and deprived him of his ancient privilege of bringing railing accusations against the sons of God.

"And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child. And to the woman were given the wings of a great eagle, that she might flee into the wilderness into her place, where she is nourished for a time, and times, and half-a-time, from the face of the serpent. And the serpent cast out of his mouth waters as a flood, after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and the testimony of Jesus Christ." In these verses is given to us the great historical event, whereby to determine the commencement of the time, times, and a-half, during which the church abode hidden in the wilderness, from the persecution of the dragon. The dragon taking his form of seven heads and ten horns, that is, inspiring the Roman empire, did commence a most savage warfare with the woman, from the moment he was cast out into the earth; which took effect, as we see in the Acts of the Apostles, by imprisonments, bloodsheddings, stonings, banishments, and every form of destructiveness; and thereafter, through the space of two centuries, in ten regular persecutions appointed by imperial edicts over the wide empire. But the woman betook herself to the fastness, given her of God, which is a true and well-grounded faith, whence the serpent could not by these persecutions drive her, but into which these persecutions did the more obstinately compel her retreat: and there she abode in her fastnesses for time,

times, and a-half. Now the event whereby to determine the time of her retreat thereunto, and the period of her continuance therein, is emblematically given, in the novel artifice whereby the serpent seeketh to dispossess her of the fortress of her faith, by casting out of his mouth waters as a flood; which being interpreted by the angel,* are peoples, and multitudes, and nations, and tongues; and the earth, which is throughout the whole book, the emblem of the Roman empire, helped the woman. "The earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth." Which being rendered, according to the meaning of the emblems, is, That when the woman had made her retreat to the fastnesses of her faith, the serpent poured out of his mouth peoples, and multitudes, and nations, and tongues, in order to sweep her from her place, or destroy the refuge of her faith. Whereupon the empire, moved with zeal for the preservation of the church in her strong hold, encountered these nations, and destroyed that whereby Satan had hoped to prevail, and left the church in her secure place. The event therefore is the encounter of the empire with these nations whom Satan directed against the strong hold of the church; which is one of the most conspicuous events in the history of Christendom; and was on this wise. The nations which were not of the earth, that is, the Gothic nations which engirdled the empire, began to be converted to Christianity in the fourth century, chiefly by priests of the Arian heresy, which then prevailed to such a pitch, that Jerome says, "The whole world groaned and wondered to see itself Arian;" when Athanasius, Hilary, Ambrose, and the other orthodox Fathers were persecuted, and every thing seemed to conspire against the true faith. These nations, possessing themselves of Italy, and Spain, and Africa, and the other parts lying around the heart of the empire, began to range against the true faith with a fury not inferior to that which the pagans had used before; aiming, with all their might, to carry away the strong hold of the church. They required the orthodox believers to be rebaptized, to which, if they would not submit, they maimed, mutilated, and slew them, sold them for slaves, and drove them into exile; they

* Rev. xvii.

polluted their sanctuaries, converting their churches into stables, and went to all manner of barbarous excesses; as is fully set forth by that historian* who least of all could be accused of favouring the church, but who, in this, hath borne his testimony to the fulfilment of this prophecy. Thus every where the Arian nations were carrying it with a most violent hand against the orthodox faith. The serpent had infected them with his malignity against the woman's child. He had taken the waters into his mouth, and envenomed them, and now he poured them out as a flood against her, thinking to carry her away. Then the earth helped her, by the emperor Justinian, who, in his distinguished zeal for orthodoxy, took measures against the Arian nations, and brought them to such utter ruin, that Arianism never lifted its head again as a persecuting power, and not for many centuries even as an opinion. This he accomplished by his general, Belisarius, whom he sent over, in the beginning of the year 533, who brought the war to a conclusion in Africa, the chief scene of these cruelties, before the expiration of that year. *In the beginning of the year 533, therefore, the earth helped the woman against the nations whom Satan had cast forth as a flood against the secure abiding place of her faith.*

The above dates of the beginning and ending of this first blow against the Arian nations are taken from Ecchard and Gibbon, the two most authentic historians of these events; but they have higher authority, being also written in the beginning of the code of Justinian; where an edict is given out for the government and security of the conquered provinces, a conquest which he esteemed so glorious as, like Scipio, to take from it the name of *Africanus*. He celebrated it as the most wonderful work which had been performed in that age; whereby "Africa, twenty five years enthralled by the Vandals, both soul and body, had been, with many other provinces, recovered, and the injuries of the church revenged." And that it was undertaken in the spirit of a religious war is manifest from this, which is recorded by Ecchard, "that, as a necessary introduction to so great an undertaking, Justinian published several laws against heretics, especially Nestorians, repaired such churches

* Gibbon.

as wanted it, and gave orders for the building of several new ones. He suffered no person to be entertained in his army that was not a Christian." Of the laws which he published against heretics, those were a part whereby he vested supremacy in the pope, and carved out the image of his idolatry and blasphemy, intending thereby not only to express his own zeal for orthodoxy, which abode steadfast through a long reign, but also to interest, in the behalf of his great enterprise, all the orthodox Christians in those parts, towards which it was directed. So that the two events, that of Daniel, the giving the saints over to the little horn, and that of John, the earth helping the woman against the poisoned water, are, in truth, one event presented in two different aspects: the two great features of the same action: the one the ecclesiastical, the other the military; the one affecting the church, in the way of a captivity, the other affecting her in the way of a deliverance,—the deliverance of her faith, her place of refuge, the strong hold of her hope in her captivity: as it is written, "Turn ye to the strong hold, ye prisoners of hope."

From this great epoch, of March, A. D. 533, when the edicts were issued for this war, the Arian nations went on declining, under the sword of Belisarius, who passed over from the conquest of the Vandals to engage the Goths, another Arian nation, which had the mastery in Italy, Sicily, and Dalmatia, under Theodotus, "the great enemy of the Catholic faith;" and he prevailed against them with wonderful success, as also did Narses, another of Justinian's generals, against whom the help of the Franks did not avail the Goths, who were, after twenty years, warfare, driven out of Italy; and therewith the Arian nations were suppressed, and the orthodox faith preserved by the sword. After which, Justinian, having accomplished the wrath and indignation for which he was raised up, was taken away; but not until he had, in his old age, shipwrecked and lost that reputation for orthodoxy for which he had so valiantly contended. Even as in our times, the scourge of God was not taken away until he had lost the wilful power for which he had contended, and, Prometheus-like, been made fast on a rock in the ocean. Of which Justinian, before we part with him, we may add what is written, at the close of his actions, in Ecchard, whose words are marvel-

lous, for one who knew not that he wrote concerning one who was raised up of God. "And as in this particular (his code of laws) he has deserved well of posterity, so did he deserve no less from that state he governed, and the age in which he lived, for his wisdom and success, by which he recovered, to the empire, Africk from the Vandals, and Italy from the Goths. In a word, he may be said to have been the last prince who shone with the genuine lustre of the ancient Roman majesty, which revived awhile in him, and flourished in the variety of affairs, relating both to war and peace, conducting great armies, designing mighty performances, and conversant in variety of accidents. *But as if it had been raised by some chance, which forced it to act for some time contrary to the law of nature, it disappeared again on a sudden, and vanished into nothing*: for we are now upon a mighty precipice, to be hurried down from thence into low, obscure, and narrow tracts, and the farther we pass, we shall meet with little of action, and less of performance; so that the substance of the remaining part of this history will be a subject for our contemplation rather than curiosity."

III. We have already had two forms of the serpent's rage against the seed of the woman, given in the Apocalypse. First, that of the dragon with seven crowned heads and ten horns, whose persecutions drove the woman to her hiding-place of faith. Secondly, that of the serpent pouring out of his mouth a flood of heretical nations, to carry her from that only refuge which was left to her; and, by the last words of the latter emblem, expectation is led forward to a third form about to arise; "the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." And, immediately, in the vision of the seer, there ariseth out of the sea, that is, out of the troubled state of the nations, a beast with seven heads and ten horns, to which the dragon gives his seat, and his power, and great authority; but the crowns are placed upon the horns; and on the heads, instead of the royal diadem, is written the name of Blasphemy. And his evil office and permitted function is the same with Daniel's little horn, "having given to him a mouth speaking great

things, and blasphemies, which he opened in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwelt in heaven; and it was given him to make war with the saints, and to overcome them." Moreover, his appointed time is the same with that of the little horn, and with that of the woman's nourishment in the wilderness, from the face of the serpent, "power was given unto him to continue forty and two months." This beast is helped to his power over all kindreds, and tongues, and nations, by another beast which came out of the earth with horns like a lamb, but speaking with a dragon's mouth, who exerciseth all the power of the other beast in his presence, and causeth the earth and them that dwell thereon to worship the first beast; whose deadly wound was healed. This latter beast, by miracles, deceiveth the earth, so that they should make an image to the beast, to which he had power to give life, and to cause the people to worship it. And he caused all, both small and great, rich and poor, and free and bond, to receive a mark in their right hand, or in their forehead: and that no man might buy or sell, save he that had this mark, or the name of the beast, or the number of his name.

The particular feature by which the former of these two conjunct beasts is twice characterized, as wounded in one of his heads and healed, gives us great insight into his identity: for, as we shall see in the sequel of this discourse, his seven heads, besides denoting seven hills, denote also seven kings, or forms of government, that ruled over him in succession, whereof that to which John's attention is turned, and by which he characterizes him, was well nigh wounded to death. Five of these headships, we are told afterward, were past, (Rev xvii.) the sixth was holding its sovereignty, in the time of John, and the seventh was not then come. This sixth, which, therefore, is the headship of emperors, is wounded to death, but cured, and, in its healed state, acts the things contained in the emblem. Accordingly, the imperial head was wounded in Augustulus, and for three centuries seemed dead, but revived in Charlemagne; ~~and~~ from whom it continued, in the emperors of Germany, till it was abolished in these latter days. But the crowns were all the while upon the ten horns; that is, there were separate sovereignties in the ten kingdoms into which the

empire fell asunder. And upon the heads where crowns had heretofore been, blasphemy was written; that is, Rome, from being the seat of empire, became the seat of blasphemy during this period. Now as the little horn was that which overruled the ten horns, and inspired the actions of the beast in Daniel, so here have we another power conjoined, with the imperial power of wounded head, and the kingly power of the ten horns, an *imperium in imperio*, which cometh out of the earth, that is, out of the empire settled again, and recovered of its wound. This creature, by its lamb-like or Christ-like aspect, and its various deceptions, insinuates the other into power over the earth. Whose form of power it gradually imageth in itself, and though it have none of the substance, doth so wonderfully win upon the deluded eyes of men, as to make them fall down to the image, and worship it; and if they will not, hath power to excommunicate them from all fellowship of human life. Which emblem, if we had time to open it in detail, doth convey the aptest and completest picture of the state of power, and spirit of government in the territory of the western empire, during the forty and two months of the church's captivity.

But our object is not to decipher the emblem, or remark its points of application, which hath been ably done by many hands, but to derive from it new evidence of the beginning of those forty two months, during which it was appointed to reign. And the first thing, as usual, is to ascertain that particular, among the many, from which the period is to be dated. It cannot be dated from the crowning of the horns, which was not at one, but at several times; for not till after the rising and falling of many petty sovereignties, did those ten kingdoms settle themselves, which have continued even till now, with the exception of those three which fell before the little horn. It cannot be dated from the recovery of the wounded head, for before that time, all the ten horns had been crowned, and the beast had been working most effectually in its wicked vocation. In a complex emblem like this, which hath to image forth the characteristics of the power, through all its changes and revolutions, the wisdom lies in finding from which of the characteristics the date is to be reckoned. And here, as in the two former cases, the true guide is an exact faith in the

record itself, to which applying we find his investiture in power, and his time of exercising it against the saints, to be wholly separated from the description of his power, and the fruit of his actings. First, there is the description of his power and origin, then his investiture in power, then his deeds. His investiture in power and time is in these words:—"There was given unto him a mouth, speaking great things and blasphemies; and power was given unto him to continue forty and two months, and he opened his mouth in blasphemies against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them; and power was given unto him over all kindreds, and nations, and tongues." Now, this is what we have to consider, in order to ascertain the beginning of his time, the rest being to ascertain his identity. When was the mouth given to this complicated power to speak great things and blasphemies? When was power given him to make war with the saints, and to overcome them? When was power given him over all kindred, and nations, and tongues, to make them bow down and worship him? These questions have been fully answered in the first particular of this head of discourse; where was shown the series of enactments whereby ecclesiastical power over the faith of the west, and against the saints who dwell there, was given to the bishop of Rome; which imperial edicts, being seconded by the imperial arms, as was shown in the second particular, brought to nothing the heretical powers who might have opposed his entering into possession. Whereupon, he travelled onward in his deceptions, mounting more and more highly towards the throne of heaven, and increasing his blasphemies as he arose. In twenty years from that date, he ordered heretics to be burned by the temporal powers—the first indication of that mixture and combination of powers, civil and ecclesiastical, which is the proper characteristic of the whole period. Then also mass was introduced. In sixty years, he had made such great strides towards absolute supremacy, that in the reign of Gregory the Great, who resisted the bishop of Constantinople's supremacy, were introduced purgatory, invocation of saints, expiations by masses, lustrations of the blessed virgin; and the celibacy of the clergy was

attempted. In seventy years, he obtained from the emperor the sole title of Universal. In little more than a century, the service was performed in Latin, and the ignorance of the people sealed. In two centuries, the pope had obtained the pride and power to oppose and excommunicate the emperor of the east, for prohibiting image-worship, and began to pay his court to the rising star of France; by the grand mayor of which kingdom, Charles Martel, he was delivered out of the hands of the Lombards; and therefore encouraged the Franks to place his son Pepin upon the throne, by whom he was again sustained against the Lombards, and endowed with temporal possessions; of which he would have been soon stripped by his stout enemies the Lombards, had not Charlemagne, the son of Pepin, interposed, and crushed them. In return for which, and other services, the pope did solemnly crown him emperor of the west, and acknowledged him his sovereign, when the people shouted, "To Charles Augustus, crowned of God, the most mighty and most pious emperor of the Romans, long life and perpetual victory!" In which act, the wounded head was cured; and the lamb-like creature caused the earth, and them that dwell thereon, to worship the beast whose deadly wound was healed. But thereafter, the lamb-like creature, having fulfilled his office of reconstituting the imperial headship of the west, continuing to run his course, did address himself to his second appointed work, of making to himself an image of that same imperial power: whereby he was brought into jealousy and strife with his former copartner of power; until, in three centuries, he carried it against Frederick Barbarossa, than whom no greater emperor had arisen since the days of Charlemagne, with such ignominy and contempt, as well proved that the image of the beast had now won the superiority over the substance and reality of the beast, and could cause that as many as did not worship it, even the emperors themselves, should be excommunicated from the fellowship of men.

Thus, from the era of 533, when power was given to the beast,—or if not to the beast in complete organization, to the embryo of the beast, the spirit which organized and enforced it,—to blaspheme God, to overcome the earth and persecute the saints, he went on fulfilling his period, in the exact letter of this vision; first making good his own supre-

macy, and bending his strength against those who withstood it; then healing the wounded head, and reconstituting the imperial dignity; then making himself such an image to temporal sovereignty as overawed the head and the ten crowned horns, and brought the beast to act as one under the banner of blasphemy: for, during three ages, the only unison which prevailed amongst the kingdoms of the empire, to make them be considered as one power, was the common blasphemy, in honouring the bishop of Rome as God should be honoured, and listening to all his blasphemies against the testimony of heaven, and executing all his rage against the remnant of the woman's seed, which keep the commandments of God, and have the testimony of Jesus Christ.

There can be no doubt, therefore, that this date of March, 533, which answers to the three separate events that mark the commencement of the period, and from which these three events had their cause and origin, must be fixed upon as the period from which to calculate the time, times, and half-a-time, the forty and two months, or one thousand two hundred and threescore days. From which time, reckoning 1260 years, you arrive at the most remarkable event of modern times; the era to which all men look, part with horror, part with great gladness, all with the profoundest interest, as introducing a new face upon European affairs, and a most eventful change into the course of its history, viz. the year 1792; towards the end of which, and beginning of the year following, the French revolution took democratic form in the beheading of the king, and sundry other acts referred to in prophecy, but of which it is not now the time to make particular mention. The period, therefore, begins at a most remarkable epoch, when Justinian stood forth to retrieve the orthodoxy of the church from the hands of the Arians, and invest it in the pope, by the most glorious achievements which had been done since Cesar's time; and it ends in an epoch still more conspicuous:—as was to be expected of that period, which is the most notable in all the book of the Revelations of God.

IV. The evidence upon which we have determined that the captivity of the church, under the papal yoke, commenced in the beginning of the year 533; though it be threefold, is not, on that account, more strong than the new

and distinct evidence which we have now to adduce, that it concluded in the end of the year 1792. The materials are taken from the 11th chapter of the Revelations, which, while it determines this point with great precision, doth likewise reveal a new form of iniquity permitted to rule the ascendant, when the other had run its appointed course. This is the infidel power whose fate we have joined, in this discourse, with the fate of the papacy, upon which it ariseth on very purpose to do it unto death, and then forthwith to be its own destruction. Wherefore, this is a most important section of our discourse, and well worthy of the exactest consideration.

The captivity of forty and two months is introduced, in this vision, under its proper name, of a captivity; because (as we shall show more particularly when we come to give a digest of the Apocalypse) it is the condition of the church which is there revealed to the divine apostle: "Rise, and measure the temple of God, and the altar, and them that worship therein: but the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months." The woman was preserved in the wilderness forty and two months, in the place which God hath prepared for her, not being allowed to perish before the three forms which the serpent assumed against her; and under the last form, whose period was forty and two months, in the midst of all her oppression, there was conveyed, to the ear of the faithful church, this word of good hope and assurance: "He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints." And in this vision, agreeably thereto, the temple and the altar, that is, the holy place and sanctuary of true faith and worship, still remained, during all the period when the outer court, of forms, and ceremonies, and outward manifestation, was given to the Gentiles, or worshippers of the power which blasphemed against God, and his name, and his tabernacle: by whom the holy city, that is, the church of Christ, was to be trodden under foot forty and two months. But, during all this period, the Lord had two witnesses to testify against the abomination of these Gentile worshippers; of whom it is written, in these remarkable

terms, "I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks, standing before the God of the earth; and if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any will hurt them, he must, in this manner, be killed. These have power to shut heaven, that it rain not during the days of their prophecy; and have power over waters, to turn them into blood; and to smite the earth with plagues as often as they will." These words have been referred to individual men, who have prophesied against the papacy; but to such they cannot refer, because they are to live and prophesy one thousand two hundred and threescore days; and moreover, making every allowance for the exaggeration of prophetic language, there are no men to whom one single characteristic of these two witnesses can be applied. Nor will the part of the prophecy which follows apply to any men; for there is a death of them for three years and a half, and a resurrection of them again, and a glorification of them in the sight of all their enemies. Neither will it apply to a succession of men; for besides that, there is no real unbroken succession of witnesses from the beginning to the ending of the period: all the objections which are brought against individuals will apply to a succession of individuals. Nor will it apply to churches; for, though there can be no doubt there has been a remnant of the woman's seed abiding through all the captivity, whose history has been piously searched out by a late church historian;* whose testimonies, in the darkest times, have been most learnedly and plentifully produced by many divines of the Church of England, and excellently methodised, in a book which ought to be better known in these times of protestant relaxation;† yet it is not possible to fix upon any two churches who have maintained that continual protestation against the sacrilege of these Gentiles, and their spoiling of the beloved city. And if there could, these attributes of omnipotency can be applied to no visible church upon earth.

But here, as in every other case with which we have

* Milner.

† "The Protestant's Evidence." By Simon Birkbeck, B. D.

been conversant, the prophecy will interpret itself by the exact consideration of its terms, and will justify itself by its fulfilment. The witnesses, by which God hath testified against the Gentile idolatry, and blasphemy of the papal nations, are the Holy Scriptures; out of which have been drawn every testimony of the Waldenses, the Albigenses, the Kathari, the Lollards, the Huguenots, the Protestants; of Valdo, Wickliffe, Jerome, Huss, Luther, and a cloud of witnesses which have borne testimony, in all ages, against the usurpation. These were not prophets or witnesses in themselves, but ministers of the two testimonies which God had given,—mouths to utter the word of God, minds to translate it, hands to transcribe it, and feet to herald it abroad. The very name of the two testaments is radically the same as the two witnesses, when it is rendered into the Latin tongue. And, that this division of God's testimony into two parts is not an accidental or artificial one, is manifest from its own continual showing; the prophets, from Moses to Malachi, continuing to prophesy of a new covenant, that was to be brought in by Messiah; the Lord, when he came, refusing to mingle the two, and when he died, pronouncing the former to be finished; the apostles, in their first discourses, pronouncing the latter to be begun, whereunto all their writings do pertain, as holding of that spiritual gift which was bestowed at pentecost; which writings also represent the former as completed. Yet, both the one and the other are the testimony of Jesus against all idolatry, the revelation of the word of God for the salvation of man, by the worship and service of the true God; and, therefore, in the very first face and showing of the thing, if God hath two witnesses upon the earth, the Old and New Testaments are they.

But let us see how they answer to the character which is given of these two witnesses, who are described as the two olive trees, and the two candlesticks, standing before the God of the earth. The olive trees, and the oil of consecration thence derived, were the emblems of the Holy Spirit, with which the high priests were consecrated, and our High priest anointed, as with the oil of gladness, above his fellows: the candlesticks are means of light, and had a place in the sanctuary, as the emblems of Him who is the true light, that lighteth every one who cometh into the

world. These two emblems, therefore, denote the revelation of the Word of God, and the inspiration of the Holy Spirit of God, which are to be obtained only through the means of those two testaments; or the written word, which God hath magnified above all his name. And they stand before the God of the earth, as his continual witnesses to the men of the earth, whereby they shall be judged, and his own holiness and mercy towards the earth justified before the Host of Heaven. And if any man will hurt them, or do them violence by wresting their testimony, he doeth it to his own destruction, or by shutting his ear to their voice, he doth hide himself in darkness, and sorrow and death. And fire, which is the emblem of God's judgment, proceedeth out of their mouth; that is, they carry in themselves their own vindication from all offence, and protection from all injury, in the sentences which they pronounce both for time and for eternity, of which, one jot or tittle shall not pass away till all be fulfilled. And they have power to shut heaven, that it rain not during the days of their prophecy; and have power to turn waters into blood, and to smite the earth with all plagues as often as they will; which verily that they have done we shall see hereafter, in the six seals of judgment, and the six trumpets of doom, with which God smote those blasphemous nations who trode the sanctuary under foot during the forty and two months of the prophecy.

Now, it is to be further remarked, that these two testaments, which have prophesied against idolatry in all places and forms since the world began, and borne perpetual witness for the worship and service of the living and true God, were in an especial manner witnesses against the papacy, for as much as that idolatry did profess all the while to be founded and built upon them, and did preserve, under a rubbish of false glosses, interpretations, and constructions, the true catholic faith; (for which reason some men, consulting their natural feelings rather than the word of God, have not hesitated to pronounce that Mother of Abominations to be a true church.) And, by public worship, the witnesses were, if I may so speak, brought continually into court, and, for their own justification, constrained to testify the truth, seeing they were held to testify falsehood. Whence it came to pass, that they were clothed in sack-

cloth, a rueful and unwilling garb, a disgraceful and penitential attire, as if the true and blameless witnesses had been guilty of fraud. For, as we have seen, in less than a century, the god of the idolatry had them covered and concealed in an unknown tongue, and to this day continueth to maintain them so, that they may by no means be discovered to the eyesight of the people; feigning that all manner of wild opinions and heresies, would thereupon blow their evil breath over the vineyard of the church. And they have taken the privilege of interpreting them, from the natural conscience of men enlightened of the Holy Spirit, into the hands of their own adulterous idolatry; setting up their idol as infallible, and their idolatrous church as surely infallible. But, though they have covered and obscured the glory of God's two witnesses, they have not been permitted to attempt their life, which is the characteristic of another abomination, or event to mutilate or maim them, in any respect: though they have wronged them grievously, yet we have them, in the Vulgate, presented to us in their entire shape; which is marvellous, when we consider, that no other book witnessing in the spirit of truth, hath been permitted to escape the violent or mutilating hands of their inquisitory acts, and expurgatory indices.

Having thus identified the personality of these two witnesses, we now proceed to read those eventful facts in their history, which came to pass after they had finished their testimony, which was declared to be for a thousand two hundred and threescore days. It is thus written: "When they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. And after three days and a half, the spirit of life from God entered into them, and they stood up on their feet; and great fear fell upon them which saw

them. And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud : and their enemies beheld them. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand : and the remnant were affrighted, and gave glory to the God of heaven."

Now, if the argument of the three foregoing particulars, whereby the beginning of the period of forty and two months, during which the Gentiles trode the holy city under foot, and of the one thousand two hundred and threescore days, during which the witnesses testified against them, was fixed and determined to the beginning of the year 533 of the Christian era, the event narrated in these verses, whatever it is, must be found to have taken place about the end of the year 1792, or the beginning of the following year, so as to enclose the 1260 years of their prophecy exactly between them. Let us, then, first see what the event narrated in these verses is, when rendered out of the emblematical into common language.

When they shall have finished their testimony, and not till then, the beast which ascendeth out of the bottomless pit makes war with them. This is the first time that mention is made of the beast out of the bottomless pit, concerning which so much is found in the prophecy after this place. The dragon, in his first form of pagan Rome, with seven crowned heads, and ten uncrowned horns, came early to his end, in the abdication of Augustulus, being destroyed, as we shall see hereafter, in the judgments of the four first seals. His second device against the woman, of taking the nations into his mouth, and, having poisoned them, of casting them forth against the seat of her faith, hath also been defeated by the helpful earth. His resolution to persecute her thereafter, for "time, times, and a half," to execute which, he gave his seat, power, and great authority to the beast with seven heads, having blasphemy inscribed on them, and one grievously wounded, yet healed, and with ten crowned horns, hath now fulfilled his period of forty and two months, and the witnesses have closed their testimony against it; and the coast is clear for another demonstration of the dragon's form, his former three having served their appointed time, and done their permitted

work. And even then, at the expiration of his last form, another form appears upon the earthly stage, ascending from the bottomless pit, the fierce and raging abode of his hoary reign; whence nothing besides issueth in the prophetic history, save the executioner of that first trumpet of wo, whom we shall hereafter find to be the Arabic impostor, with his fierce hordes of Saracens, spreading like locusts over the face of the third part of the earth. This beast from the bottomless pit demonstrates, by his first act, that he is of a bloodier and more ungodly character than his predecessor from the sea, whose period is ended; for against these two witnesses, which he durst not slay or maim, though they witnessed constantly against him for one thousand two hundred and threescore years, this last monster of ungodliness directs his first attack, making war upon the Holy Scriptures, overcoming them, and slaying them. And, having slain them, he treats their dead bodies ignominiously, suffering them to lie in the street, or the way of chiefest resort, of the great city, whose spiritual name is Sodom and Egypt, where also our Lord was crucified. Sodom was the sink of iniquity, Egypt the seat of gross darkness, and our Lord was crucified in Jerusalem, the holy city. Which three emblems put together, do denote a city, holy in name, yet the seat of darkness, and the sink of iniquity; or, as it is in the beginning of the vision, the holy city trodden under foot of the Gentiles, and invaded by all their abominations; that is, the holy city of Christendom, over which this blasphemous power had usurped it for forty and two months. In the main street, or chief resort of that great city, was this murder of the two witnesses consummated, where their dead bodies lay exposed to all contempt for a time. The time of their humiliation is three days and a half, which being rendered into common time, is three years and a half; after which, the spirit of life from God entering into them, they revived, and stood upon their feet, to testify again. Upon which, they heard a great voice from heaven, saying unto them, Come up hither; and they were exalted with glory, to the very heavens, to the great terror of their enemies who had slain them, and testified their excessive joy to see them lying dead and contemned. And the same hour there was a great earthquake, that is, a great popular

revolution, (for an earthquake is always, in emblematical language, the name for such,) and a tenth part of the city fell; that is a tenth part of the dominions of the papal supremacy, (which the city was determined to signify,) fell with the shock of the revolution, whereby were destroyed of men seven thousand, that is, a complete or vast number. This earthquake, cruel and destructive, is said to have happened at the same hour; and the question is, with which of the two events, the slaughter of the witnesses, or their resurrection, between which three years and a half intervened, was it contemporaneous? An inexperienced interpreter of prophecy would say, with their resurrection, to which it stands subjoined in the narrative: but an experienced interpreter, who knows the custom of prophecy to finish the detail of one action, and then commence again with another, with hints of synchronism where the two overlay each other, would hesitate and consider, and soon become convinced that it was the former: for as much as God's judgments and angry frowns always come upon the fact of wickedness done, not upon the fact of righteousness done. When Christ was crucified, the prison door of the grave burst open, the law which kept it shut, being vindicated, and the vail which held all but the High Priest from the palace and presence-chamber of the Great King, was rent in twain, to open the way into the holiest of all; the rocks were rent, the sun was darkened, and the earth quaked. But at his resurrection, there were no wrathful tokens, so that not even were the keepers disturbed, save by their own terrors at the tokens of glory. So at the slaying of the witnesses, these tokens of anger came upon the city in which they were slain, and that part of it, doubtless, where their bodies lay contemptuous, and upon those men who did the terrible deed, and rejoiced over it when it was done.

Here, then, is a most particular, various, and unexampled event, which must be found to have been exactly fulfilled in the year 1792-3, when the papal period came to its close; otherwise the account we have given of the period is incomplete, and therefore invalid. For such is the severe and strict law of the fulfilment of God's words, that heaven and earth may pass away, but one jot or tittle shall not pass from the law till all be fulfilled. Now, it was during the

greater part of the last century, that an insidious, yet systematic opposition to the Holy Scriptures, was carried on, by all the wits and men of genius, not only of France, but of all Europe, under the fostering care of Frederick, king of Prussia, in whose coteries they were wont to calculate, within what space of time the philosophers would be able to exterminate the faith of the Galilean and his fishermen. But the antichristian spirit, which was thus brooding, took not the form of undisguised and open warfare, until the Convention of France, which met on the 20th of Sept. 1792, and, having first decreed the eternal abolition of monarchy, and substituted the word *republic*, in the oaths, and other public acts, instead of the word *nation*, it was proposed, on the seventh day of its continuance, by M. Manuel, "that, as royalty was abolished, the order of priests, and all religious establishments, should be abolished along with it." This being premature, for the 1260 days wanted half a day to be fully accomplished, "his proposal was heard with murmurs, and rejected with disdain."* But "the success of the Jacobin conspirators, on the thirty first of May of the next year, completed the destruction of the civil establishment of religion in France. Constitutional and unconstitutional worship, were at once confounded in the same proscription; the void made by the abolition of the Roman catholic religion was attempted to be filled by what these new fanatics called 'the worship of Reason;' and atheism received the public homage and honours due to the Supreme Being."† The Scriptures were declared to be a fable, and death to be an eternal sleep; and upon the altar of the cathedral church of Notre Dame in Paris, the naked person of a prostitute was worshipped as the goddess of reason. And so in other parts of France, and particularly at Lyons, where the Scriptures were publicly dragged through the streets, with circumstances of the utmost contempt. And other things transacted in the exultation of their triumph, which it is shocking to narrate. And the sabbath was abolished, and the division of the year by weeks,—commemorative at once of creation completed, and redemption completed,—was abolished for that by decades of ten days

* New Annual Register, for 1792.

† Ann. Reg. 1796.

each, given by these sacrilegious men, as a part of their grand restoration of things;—to be commemorative, for a short season, of the triumph of the beast from the bottomless pit, both over God the Creator, and over Christ the Redeemer, and over the two witnesses who had so long borne testimony, and were now overcome for a season. From this era, also, in the height of their pride, they began to count their time, reckoning from the first year of the French republic; in order to declare, by all possible means, to the world and to the church, that one of God's remarkable periods had closed, and another had begun its course, with direful omens of destructiveness. The joy which was testified by the learned and scientific classes, not of France only, but of all catholic Europe, when this great end of their labours for half a century had been signally accomplished, is on public record. They wrote to one another, and congratulated each other upon the introduction of a new era, as they judged, of the redemption of the human race. Inasmuch that the tide of infidelity and republicanism reached Britain also; and as if to tell its own tale, "*The Age of Reason*" came forth, and the "Rights of Man," from the same pen, to convey poison into the very vitals of our people, while a new system of political justice was digested and promulgated for the learned and thinking classes, subversive of all social principle, and with it a system of ethics, of which one that examined and confuted it,* thus most wisely expresses the character:—"A system of ethics, which has long, in its principles at least, been stealing into favour, and which, in its certain tendency to undermine the foundation of whatever is excellent and valuable in the human heart, is exactly adapted to qualify us for either of the two descriptions of character which form the shame and scourge of this age—for the obsequious and unprincipled tools of political corruption on the one hand, or the vain and desperate votaries of political empiricism on the other."

Thus did things come to pass in the end of the year 1792, and in the beginning of the year 1793. The witnesses were slain by the new power which then started into being from the bottomless pit. And anterior to this time, all that had been done in France by the States General and Legislative

* Mr. Green of Ipswich.

Assembly, was for the reformation both of monarchy and religion—for the destruction and subversion of neither; and he who before this time should have dared to breathe in public such purposes, would have lost his head, as surely as thereafter every man did lose his head who dared to breathe a word against them.

But this triumph over the witnesses, had but the short time of three prophetic days and a half permitted to it, after which the spirit of life was to enter into them again, and they were to stand upon their feet, and astonish their enemies by the glory to which they were to be exalted. Accordingly, in the end of the year 1796, exactly three years and a half from the perpetration of that deed, yet unheard of in Christendom, and not surpassed by the customary fury of the Japanese against the holy oracles, the spirit of the times had undergone such an amelioration, as to permit the bishops and clergy to hold meetings, and circulate encyclical letters, in preparation for a general council, which they contemplated, for the reformation of religion. But when a number of ecclesiastics met in the month of March, at Versailles, for the purpose of holding a synod, they were dispersed by an order from the executive power, as forming an association hostile to the peace and good order of the republic;—because only three of the days of death had run their course over the head of the slain and condemned witnesses, and half a day had still to run. But when the three days and a half were fully accomplished, the way gradually opened for the restoration of the liberty of Christian worship; and in the earlier part of the year 1797, upon the election of a new third to sit in the council of five hundred, the end was accomplished, as it is thus written in the Annual Register for that year: “Amongst these men (who now held the power) a proper and commendable zeal for religion and morality soon began to display itself. The detestable laws authorizing polygamy, or rather a general system of debauchery, under the colour of a facility of divorce, were ordered to be reversed. On the 17th of June, Camille Jourdan made an important, and, in the opinion of many, an enlightened and philosophical report on the freedom of religious worship, which was ordered to be printed by the unanimous vote of the council of five hundred.”

From this time forth, Christian worship being restored, the witnesses recovered their life and liberty to prophesy in the ears of men. And now even the sackcloth covering began to fall off, nor did bigotry and priestly authority ever again recover their power, even by the reconstitution of the Gallican church after many years, but are doomed to dwindle away until they be no longer found. At this time the Scriptures began also to receive great accessions of honour in this and other protestant nations, who were enlightened by the exhibition, which these three years of bloodshed and terror had given, of the state of a people, who had in frenzy cast themselves loose from their holy restraints. Henceforth it became a fixed and settled principle with all sound minded men, that the knowledge, and belief, and obedience of the Scriptures, is the foundation and cement of the best institutions of society, the hope and expectation of the barbarous nations of the earth. Whence arose, at this very time, that activity in translating the Scriptures into the various tongues of the earth, which is the most striking feature in the ecclesiastical history of the last ages. Insomuch that, from being found at the beginning of the last thirty years in fifty tongues only, they are now to be found translated into three times that number, and circulated with a proportionate zeal. So that the witnesses may be truly said to have ascended up to heaven in a cloud of glory! more honour having been conferred on them within the short period of thirty years, which has occurred since their murder, than during the seventeen centuries which have run their course since the sacred canon was completed. For why? because, as we shall see hereafter, these are the first years of the reign of Christ;—his iron reign in respect to his enemies, his mouth of the sowing of seed in respect to his church. A feature of the times so remarkable, that in another part of this prophecy, it is given as the sign immediately preceding the fall of the spiritual Babylon. “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another

angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

And to complete the verification of the emblem: The same hour that this fearful deed was perpetrated upon the two faithful witnesses, there happened an earthquake or popular revolution, by the violence of which a tenth part of the city fell, and there were slain of men seven thousand. The bodies of the witnesses were to lie abused in the street or broadway, that is, in the most frequented and active part, of the city, where the wicked traffic was the briskest, and the work of treading down the saints went on the most fervently. And who doubts, that from the days of Charlemagne, France was entitled to this sad preeminency amongst the ten parts of the papal city? There, accordingly, were the witnesses slain, although there can be no doubt, that in every part of the city the adherents of the infidel power, or beast from the bottomless pit, which murdered them, rejoiced with exceeding joy. And there, at that very hour, permitted by an angry God, fell out the most fearful event of any age, the revolution of France, which had been brewing for four years, but burst not forth till the end of the year 1792, before which time, not more than a month, they had fondly thought all their sores and burnings of heart were happily healed. In one week, when the hour was come, more was accomplished to revolutionize the country by the convention, than had been accomplished by the notables, the states general, and the legislative assembly: over whose legal and constitutional barriers, the fury of the popular tide burst, and deluged all the land with blood. For three years and a half, there was sack and carnage in the heart of France; and, upon its confines, whole armies of men were offered up to the beast from the bottomless pit. France, the tenth part, was not only wrenched away from the papal city, but took arms against all the rest; and became, in the hands of the King who ruleth in righteousness, the scourge of them all, after she had been well fleshed in the work of blood by maiming and wounding himself.

So exactly was this event, which marks the close of the period of "time, times, and half-a-time," fulfilled in its many very wonderful particulars; and with such a fearful note was rung the knell of judgment upon that beast with ten

horns, which had so long blasphemed against God, and held his saints in bondage. Daniel saw in his vision the ancient of days coming to this judgment, with a fiery stream issuing and coming forth before him. And surely a stream of fiery indignation hath preceded the act of judgment which then commenced upon the beast, because of the voice of the great words which the horn spake. The particulars of that judgment which are in the same fearful spirit of wrath and horror, are reserved for the next head of discourse. They fulfil to the letter, the prediction of the iron reign of Christ which then began: "He shall speak to them in his wrath, and vex them in his sore displeasure. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

Now, before leaving this part of the subject, it is important to remark, that not only is this closing event of the period of captivity the opening event of the period of judgment; but that, while it is the dead throe, the last gasp and termination of life to the papal beast of forty and two months, it is the first breath and act of life to another beast, "the beast from the bottomless pit;" concerning which much remains to be spoken hereafter, and to whose entrance upon the stage, and to whose identity, we therefore draw your attention the more particularly. He giveth fearful note of his being, and maketh signal discovery of his bloody character. From hell he cometh, and his presence maketh a hell upon the earth. Infidelity is his name, the pride of Lucifer is his temper, and the murderous spirit of Satan is the element of his joy. He also clothes himself with light, like Lucifer, the son of the morning; and like him he "is last in the train of night, if rather he belong not to the dawn." Whose actions we shall have to study, and his destruction to foretell, after we have followed this fiery tract of the stream of the Lord's vengeance upon the beast which he hath brought to his end, whose lifeless trunk Daniel saw consumed and given to the burning flame.

But at the end of so long an argument, it may be good to take a brief review of the evidence which hath been adduced for the determination of the beginning and ending of the long papal captivity of the church. Justinian succeeded to the eastern empire in the year 527 of the Christian

era, and found the western part of it, with which alone our prophecy hath to do, wholly mastered and subdued by the Arian nations, the orthodox religion persecuted, and the aspiring bishop of Rome forced repeatedly to bow the neck before the Arian king of the Goths, who ruled Italy. In the beginning of his reign, he occupied himself with the great work of digesting all the former laws of the empire, and adding thereto such edicts as should bring the whole estate of society, government, and religion, into conformity with the spirit of his own enlarged mind, and that of the able counsellors with whom he was surrounded. Which noblest undertaking he completely effected in the year 534, and gave forth to the empire that body of civil law, which continues every where, in a greater or less degree, to exercise authority over the kingdoms of the west. This work embraced both the orthodoxy of religious faith, and the constitution of religious persons, brought into a fixed and perpetual form the hitherto fluctuating and undefined powers of the Roman pontiff, established the exemption of the clergy from persecution before civil courts: at once making the pope head of all the apostolical churches, and constituting the church a distinct political power from the state, an *imperium in imperio*. The acts by which this was effected bear date 533, as being preparatory to the grand onset upon the Arian powers, whereby they were destroyed, which was in a manner necessary to precede the promulgation and reception of his body of laws in the west, where the Arian nations governed, to the entire contempt of his authority. So that in one and the same year, the orthodox faith was retrieved, the pope's supremacy written in the constitutional law of the empire, and the twofold empire of church and state, within each other, was constituted, which are the three grand features whereby the beginning of the period is determined, and I hold it to be such a grand demonstration for the papacy as never since or before was made; and such an exact fulfilment of the threefold prophecy which determines the beginning of the period, as another like hath not by any commentator been found, nor can be found.

And for the event by which the close of the period is signified, there are in it so many striking particulars, that it is equally remarkable with the preceding, and equally fit

for signifying the conclusion of the period. The two witnesses, though they testify 1260 days against the abomination, are not slain till their testimony against it is finished. At this time there is an earthquake, or popular revolution, in which falls the tenth part of the holy city which had been trodden under foot of the Gentiles for forty and two months. A popular revolution, tearing away one of the ten horns from the beast, is an important thing, which no event of history answers to, but one, namely, the French revolution, when the witnesses had completed their witness of 1260 years. That they should be slain after continuing through 1260 years, without being hurt, but only obscured, is another occurrence, of which the whole body of European history gives but one solution. That they should come to life again after three years and a half, is definite beyond all parallel. And that all these things should concur just at the expiry of 1260 years, from the date of the commencement, is a most marvellous coincidence of things, which I defy the ingenuity of all commentators to force any event of history to explain, but that true one, which God foresaw and foretold by his holy prophets: the event in which we have found its accomplishment, namely, the desecration and abolition of the Scriptures by the government of France—perhaps the most extraordinary event in the history of Christian states, and by those who brought it to pass, deemed the greatest feat of power that had been accomplished since the coming of Christ, from which they proposed to date the beginning of a new era, a new division of the year, the abolition of weeks, and a thousand other proud imaginations of their wicked heart.

A period which is expressed in three different forms of times, of months, and of days, and twice, under two of these forms, in one and the same place, as if to preclude all chance of miscalculation,—a period whose beginning is defined by three events, political, ecclesiastical, and military, all concurring in one year, whose conclusion is defined in like manner by events, political ecclesiastical, and of a given duration, also concurring in one year; and these events not minute or unimportant; but the most important in the centuries on either side of them,—a period so defined and determined can only be misinterpreted by taking up a part of the evidence. Take it all as we have sought to do, and

you may defy any one to misinterpret it. He cannot find two other points of time between which it will lie. And he cannot deny that it lies fairly and squarely between these two points of time, which we have fixed for it, A. D. 533, and A. D. 1792-3.

Furthermore, before closing this head of discourse which treats of the great papal period, let me draw the attention of those who delight in the deep things of God, to the wonderful devices which Satan contrives against the church of Christ, and the new forms of deception into which he perpetually casts himself against the people of the Most High; whereof we have had no fewer than four, brought in rapid review before us. First, when the church appeared as a defenceless woman in the midst of her painful and sorrowful travail, he stood by in terrific form, ready to devour the fruit of her womb. That is while yet she was compassed about with weakness, and had no visible strength nor succour, he felt no need to use devices, but came against her, in main force and cruelty, to slay and destroy her children. But when he found that her seed propagated itself upon the earth, and spread like the sand of the sea, which the boisterous waves that dissolve all things, do but cleanse, and purify, and enlarge, by the chafing of its rocky and pebbled bed; and when he found in heaven, where he is not hindered from appearing to his own mortification and discomfiture, that those, whom he had thought fairly made away with, and for ever silenced, did but testify the more strenuously and the more potently, so that by their martyrdom and faithfulness, war was waged against him and his wicked angels, by Michael and his angels, whereby he was cast out of heaven down to the earth; then down to the earth he came, in great wrath and vindictiveness, to be avenged of the woman whose seed had deprived him of his prerogative of appearing amongst the sons of God. Wherefore the heavens rejoiced, and they that dwell therein. But wo, "wo to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

And now began he to put forth his devilish wiles; for that brute force which the pagans exercised upon the church, was rude, rebellious, ignorant worldliness—not wise, dexterous archangelic craft. Satan did heretofore

leave the destruction of the church to his blundering vicegerent, the world. But now, finding himself outcast from heaven, and restricted to the earth, and limited to a time, he gathers to himself all his angelic faculties, and bends them to the fulfilment of his maliciousness. And as he dealt with our first parents, so he dealeth with the church; as he dealt with Eve, the mother of men, so dealeth he with the church, the mother of saints, endeavouring to sap her faith in the unchangeableness of the word of God, and the divinity of Jesus, who is the Word of God. And ever too prosperous against flesh and blood, he succeeded in deluding a multitude of barbarous nations, who dwelt like howling wolves around the fold; whom having possessed with a false doctrine concerning the person of Christ, he brought rolling down in a tide of conquest; but not until he had provided them with spiritual weapons against the spiritual men, as well as with carnal weapons against the carnal men of the earth. And the Arian nations flowed into the dwelling-place of the church, like a flood to sweep her away. And, having established themselves in power, and brought the empire low, they began to persecute the orthodox believers, nay, went so far as to require that they should be rebaptized into the Arian creed, and renounce the belief of Christ as God; and were prevailing mightily in the West, (the Nestorians had already prevailed mightily in the East,) when the Lord raised up the emperor Justinian, bringing him as usual from among the clods of the valley, by whose means the Arian nations were suppressed.

Satan, perceiving that heresy would no longer avail him, and having reaped the Arian harvest, and gathered them to his garners, like a subtle changeling, a lying, and deceiving, and politic spirit of change, so that he may be called the changeable, saw that he could pass easily into the creature which had destroyed him, and in that new form destroy tens of thousands. Behold him, therefore, now clothed like an angel of light, in the dress of orthodox doctrine, and preparing in that shape to build up the mystery of mysteries, Babylon the Great, the mother of harlots and abominations of the earth. Heresy was but a first manœuvre of the arch-enemy, a skirmish, as it were, of observation upon our camp, and to try the temper of our troops, which having

proved to be assailable, he enters in with the harp of deceiveableness, and bewitches the whole host with his sorceries; who calling themselves the host of God, and bearing his banner, do straightway address themselves to the devil's work. And now comes into being that masterpiece of Satan's workmanship, that most stupendous of all deceptions, the papal power, hated of God in all her works and inventions. Which may teach Christians this lesson, that more souls perish under the panoply of orthodoxy, than under the divided and discordant banner of heresy; that Satan as a *formalist*, is more dangerous than Satan as a *schismatic*:—a lesson, indeed, which might have been learned from our Lord's instructive life, whose most inveterate enemies, and resolute persecutors, and consummate murderers, were the Pharisees, the most faithful disciples of the dispensation which then was, the worshippers of Moses, and of the law.

And, for time, times, and half-a-time, this thick dark panoply of the clouds of deceiveableness serves the murderer of souls; but at length it also grows old, and will no longer deceive. The progress of light and knowledge, which the Reformation sheds abroad, consumes it with slow consumption; and it hangs in mist around him, whereby his naked devilishness is appearing. Upon which, the arch magician makes light his dwelling-place, the proud son of the morning comes forth from the shades of darkness,

“————— And tricks his beams,
And flames in the forehead of the morning sky.”

He makes knowledge his tent, and the tabernacle of his strength; and, by wonderful art, possesses himself of the intellect and reason of man, in order to destroy faith in the word of God, the light of the world, the one reason and intelligence of the universe. And he hatches from the egg of the cockatrice, the fiery flying serpent of infidelity, subtle as fire, pervading as the wind, and destructive of the host of God, as the serpents which fell in upon the camp of Israel in the wilderness. But into this last form of Satan, I enter not under this head of discourse, reserving the consideration of it till we come to the time of its great work under the seventh and last vial of the wrath of God; for though it came up out of the bottomless pit at the termination of the papal period, and the opening of the judgment,

and set its fangs upon the two witnesses, whom most it hateth, and began to dissolve and consume the papacy by degrees, it cometh not on in the phalanx of its destructiveness, till that last vial of wrath is poured out upon the earth.

PART III.

The Judgments on the Papacy which have been accomplished.

THE scene of judgment upon the little horn, and upon all the kingdoms which yielded to his blasphemous usurpation against the sovereignty of God over the earth, and the supremacy of Christ over the church, is thus sublimely expressed in that prophecy of Daniel which is the proper subject of our discourse:—"I beheld until the thrones were cast down, (or, as it is in the margin, "till the thrones were placed,") and the ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool, his throne like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him, thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld that, because of the voice of the great words which the horn spake, I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.—I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him. And there was given to him dominion, and glory, and a kingdom, that all people, and nations, and kindreds, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom which shall not be destroyed."

We have not time to attend to any thing save the great issues which these words make known to the church; else the sublimity of the description, which hath oft arrested our mind to peruse and reperuse it, would arrest it now again to dilate upon the majestic scene which is represented to us in this vision. And yet, methinks, if God, in revealing

to us certain truths, hath judged it most comely and fit to embody them in a lofty style of diction, and present them with a noble and divine attire, it is but befitting that we, for whose various faculties such goodly entertainment hath been prepared, should bring those faculties forth to be entertained, and to acknowledge, with thanksgiving, the boundless liberality of our gracious Father. Wherefore, that tameness of faculties, and lameness of discourse, which oft doth seek a covering to its meagreness, under the pretence of studied humility and devout simplicity, is nothing to be commended in the interpreter of scripture, which is composed for the full organ of the human soul, and not for one or two of its tones which a particular age may favour. So that we have felt a constant desire to be awakened out of the drowsiness so natural to the human mind, into a frame of spirit wakeful and watchful for the breath of every high and holy inspiration; which may He who is mighty send in great abundance to his servant, ill-furnished and accomplished for the high undertaking of telling and foretelling to his church, the speedy doom of that hoary enemy of God and all his saints!

Daniel, the man greatly beloved, wrapped in the visions of the night, beheld the little horn of power to make long and miserable havoc of the saints, and to utter blasphemies against the Most High, till the thrones were cast down; that is, placed or planted down (not thrown down, as the English version, not the original, might be misinterpreted;)—the thrones of judgment, upon which the apostles and saints shall sit to judge the earth;* and among the thrones, was one whereon the “Ancient of days” did sit, whose garment was white as snow, and his hair like the pure wool—that is the FATHER coming, in his unstained holiness, to judge the arch enemy of his Son, and destroyer of his people, and to prepare the way for the coming of the Son of man in the clouds of heaven. “His throne was like the fiery flame, and his wheels as burning fire; and a fiery stream issued and came forth from before him,” for he cometh to take vengeance in flaming fire upon those who have blasphemed his holy name, and the church, his earthly tabernacle, and all who dwell in heaven. “Thousand

* Rev. xx. 4, 5.

thousands ministered unto him, and ten thousand thousands stood before him," of that innumerable host of his saints and holy angels, in the sight of whom he is to be justified upon his enemies. "The judgment was set, and the books were opened," in which were written all the evil acts and inventions of that wicked and blasphemous power for whose destruction this glorious array of judgment is prepared. "I beheld then, because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." Twice, as if to mark the certainty and wonderfulness of it, doth the prophet mention this part of his beholding. And very marvellous it was, and will be reckoned, when that prosperous power, which in its time seemed to rival the endurance of the Eternal, as in its pretensions it had rivalled his power and glory, shall be consumed unto the end, and be no more seen under all the face of heaven. And not itself alone, but all its supporters and abettors; yea, the whole beast of seven heads and ten horns, which had listened unto the voice of the great words which it spake. A most fearful lesson to all who harbour the endurance of her abominations, and keep patience with her horrid assumptions of divine prerogative, or execute the voice of her commands, through any delusion of ignorance, or for any ends of gain!

Thus doth the ancient of days accomplish the promise made unto his only begotten Son in the second Psalm, that he would give the heathen for his inheritance, and the uttermost parts of the earth for a possession, to break them with a rod of iron, and dash them in pieces like a potter's vessel:—a prophecy which we can refer to this period upon the authority of Christ himself, who, in his epistle to the church of Thyatira, thus promiseth to him that overcometh, and keepeth his words unto the end, "I will give him power over the nations, and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken in pieces; *even as I have received of my Father.*" Thus doth the Lord accomplish the promise made unto David's Lord, in Psalm cx. "Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion. Rule thou in the midst of thine enemies."

This work of judgment and destruction being accom-

plished, the prophet proceedeth to report the further progress of his dream. "I saw in the night visions; and behold, one like the Son of Man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him."

In three several places of the Gospel by Matthew,* our Lord and Saviour appropriates to himself this description, and adds to it certain signs of this his second coming, some of which will apply only to the destruction of Jerusalem, others only to this time, and others only to the last judgment; which are the three acts of the same event carefully to be distinguished from one another, and between which, long periods intervene. These passages, and many others in the books of the New Testament, are sufficient to determine who is meant by the Son of Man, who came in the clouds of heaven, and came to the ancient of days. And they brought him near before him, in order that he might receive the kingdom, and the power, and the glory: "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away; and his kingdom that which shall not be destroyed." Thus with all becoming majesty and impressive forms, is he invested in the sight of the saints and heavenly host, with that royal power over the earth, for the attainment of which he bowed the heavens, was "found in fashion as a man, and became obedient unto the death; wherefore God hath highly exalted him, and given him a name above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in the earth, and things under the earth."

Thus terminates the vision. From which we learn, that before the coming of Christ, the papal power must first be judged and consumed to an end; after which, the time longed for will arrive, when the Son of Man shall take unto him his great power, and reign. Now, as it is our object to inquire into the beginning and ending of this judgment, and to reveal all the particulars thereof which have been fulfilled, which are even now fulfilling, and ready to be fulfilled; it becomes necessary, as in the former part of our

* Matt. xxiv. 30. xlv. 31. xxvi. 64.

discourse, to obtain all the light which can be had upon the subject, not only from this but from all other prophecies.

From the explanations of this prophecy, rendered to Daniel by the angel, we learn this important particular, that there shall be no pause or interval of time between the conclusion of the papal period of power, and the opening of the period of judgment thereupon. For it is written expressly, in the 21st and 22d verses, that the same horn made war with the saints, and prevailed against them; *until* the ancient of days came, and judgment was given to the saints of the Most High. And, as hath been often repeated, it is said, that the saints shall be given into his hand, or, that he shall prevail against them, *until* a time, and times, and the dividing of time. Therefore, at the end of that period, which is A. D. 1792, the judgment sits.

Concerning which judgment, we have some further particulars given in the vision of the great image, where it is said, "Thou sawest till a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and gold of the image, broken in pieces together; and they became like the chaff of the summer thrashingfloor; and the wind carried them away, that no place for them was found: and the stone that smote the image became a great mountain, and filled the whole earth." Which is thus interpreted of the prophet:—"In the days of those kings, (that is, of the ten kingdoms into which the last of the four empires divided,) shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. For as much as thou sawest the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass. And the dream is certain, and the interpretation thereof sure." From which we learn these further particulars; that the stone first smites the ten toes upon the feet that were of iron and clay, and meddles not with the rest of the image till they are broken to pieces, agreeably to the former vision, where it is said, after the destruction of the fourth beast, "As concerning the rest of the beasts, they

had their dominion taken away: yet their lives were prolonged for a season and a time." So that the first judgment is to come upon the ten kingdoms of the west; then to extend itself over the territorial limits of the Macedonian, the Medo-Persian, and the Babylonian empires, so that no vestige of them shall remain. After this, the stone which smote the image, that is, the church, shall enlarge itself to a great mountain, and fill the whole earth. But no hint nor intimation is given to us at all, concerning the time which is to be taken up in this intermediate period of judgment, before the great increase of the church, and the reign of the saints in peace and righteousness. Yet hath not God left himself without a witness, or his church without consolation, in a matter so important.

For, in the last vision which Daniel received, concerning that "which is noted in the Scripture of truth," there are certain numbers and periods introduced at the end of it, which are not a little helpful to us in determining the time of the duration of the judgment. This revelation, into which we shall yet have to enter at large, contains a rapid history of kings from the time that Daniel wrote, down till the time of the end; and a most particular account of one king, who should, at the time of the end, exalt himself against God, and prosper in war beyond all prosperings, until he shall come to his end, and none shall help him. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." To one unacquainted with prophetic language, this would seem to refer to the general judgment; but being compared with the 20th chapter of Revelations, the same language will be found used of the period immediately preceding the reign

of Christ over the nations, which is the period after which we inquire. The insight which was given to Daniel into these things was nothing so minute and particular as that which was given to the apostle John, from whose prophecies our discourse will speedily derive its chief direction; but there are between them such marks of synchronism and notes of correspondence, as serve, in this instance, and many other instances, to convince all commentators on prophecy that they have the same event in view.

Yet though Daniel is not so minute in the detail of particulars, he is more full in the revelation of time, whereof we are now to give a remarkable example, in the conclusion of this very vision. In Daniel's hearing, one of the two who stood on the bank of the river, asked the man clothed in white linen, "How long shall it be to the end of these wonders?" This man is particularly described in chap. x. 5, 6. which being compared with Revelations i. 13—15. leaves no doubt that it was the appearance of the Son of Man. Which is confirmed by the manner of his reply, so exactly answering in word and gesture to that in Rev. x. 5, 6. when he announces the termination of the first of the two periods, which he gives in his answer to the man who put the question—"And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

Here are two periods, concerning the former of which, we have spoke sufficiently in the last head of discourse; concerning the latter of which, we can say nothing further than that it will declare itself. It simply informs us, that the end of the infidel king, who occupieth the latter part of the history, and for whose manifestation the whole history, I doubt not, was given, shall also be the end or accomplishment of God's purpose in dispersing the Jews. Which was most important information to Daniel, and is still most important to the children of the dispersion, and to the church of the Gentiles, whose fulness cometh not till the dispersed are gathered in again; in as much as it fixeth it to be contemporaneous with the downfall of this great infidel king, con-

cerning whom, more anon: but this identity of time, or synchronism of these two events, doth not serve any thing to our present object, which is, to ascertain how long time is to intervene from the termination of the great papal period to the conclusion of the judgment upon the papacy, and the coming of the Son of man in the clouds of heaven. If, therefore, no other period had been given, it would have been out of place to have inquired here into this vision at all.

But it is added by Daniel, "I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?" Here it is to be observed diligently, that the dialogue is between Daniel and one whom he addressed by the epithet "My Lord;" whereas, it was formerly between one of those upon the river, and the man "clothed in white linen." By referring to chap. x. where the introduction to the vision is, we find that this other personage was one who comforted and strengthened Daniel when he was overcome by the sublime apparition of the other. To this mediator between the prophet and the Son of Man, he makes his appeal for an explanation of what had passed between the two, and received these two other numbers in addition to the former—"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days."

That these two numbers reckon from the same beginning with the former one, of time, and times, and half-a-time, there can be no doubt; for these emblems, "the taking away of the daily sacrifice, and the setting up of the abomination that maketh desolation," do always denote the supplanting of the true religion by a false one, and is used in the vision of the ram and he-goat of Mohammedanism—in this vision, and elsewhere, of the papacy. From the setting up of the papacy, therefore, there shall be 1290 days, till something, which is not determined by any event; and there shall be 1335 days till the term which is pronounced, BLESSED; blessed is he that waiteth, and cometh to it. There can be no doubt that this is the commencement of the glorious time when all shall be blessed in Christ, and all men shall call him blessed. No other epoch in holy writ

is designated blessed. Therefore, we say, that in 75 years, over and beyond the 1260, that is, from the year of our Lord 1792, or in 43 years from this time (A. D. 1825), when I now write, the blessed reign of Christ shall have commenced. (The Lord lengthen out my life to see one of these days of the Son of man. Though in the extremest age, as of Simeon and Anna the prophetess, the Lord spare me to behold his glorious coming!) Also, at the end of 30 years, over the 1260, or into the period of judgment, we are to expect, not a remarkable event, but some alteration in the course of judgment, some recussion or increase of it, or something worthy to be noted, which may perhaps discover itself in the course of our progress. And these two periods of 30 and 45 years, onward from the period of the conclusion of the papal period, are all that we can learn concerning time out of the book of Daniel, or any other part of scripture. But it is sufficient to know, that with these two periods all trouble shall be accomplished, and the earth shall be fully blessed. The last of the first two mentioned periods, when the Jews shall be restored, must come in somewhere before this consummation; but when, no man knoweth. For the four periods are not in successive order, as some have supposed, but two distinct revelations, the one given in addition to the other, for the further satisfaction of the curious prophet. And the chronology amounts to this: that there are four periods, so remarkable as to have been deemed worthy to be given to the church. One of 1260 years, the beginning of which had been found in a former vision, and the end of it also. Another, when the infidel power shall come to his end, and the dispersion of the Jews be accomplished; but when, is not given. A third, at the end of 1290 days; but what, is not given. A fourth, at the end of 1335 days, which every one who abideth to see shall be completely blessed.

Now, this is all the information which is to be gathered from the book of Daniel, in which, no particulars of the judgment are given, that we might compare them with the events which have happened since the year of the French revolution, when the period of papal power came to a close, and the period of papal judgment began. For these judgments, we must carry our attention to the book of Revelations; in which, we shall find them given in a regular

succession, which being compared with the historical events that have happened, will bring us down to the present time, and enable us to know both where we stand, and for what we are next to be prepared in the execution of the prophetic purposes of God. Now the question is, which portion of the Revelation applies to this period of judgment? that we may know to take it up, and compare it with the event. It is more than a century since the students of this divine yet difficult book discovered that, as soon as the 1260 years were accomplished, the seven last vials would begin to be poured out; in which opinion, they have been joined by almost all the systematic interpreters of prophecy who have written since. But, as many who hear me are, it is probable, unacquainted with their arguments and conclusions, and many altogether ignorant of the structure of this wonderful book, and not a few have given up the study of it in utter despair, I hold it good to show the scheme, and to follow out the continuity of it, in order that I may not be accused of any self-willedness of interpretation, but manifest clearly which part of it has reference to the judgments, and make use of it accordingly. And, for the sake of the continuity of the discourse, I shall throw this into the form of a digression.

DIGRESSION :

Containing the scheme and machinery of the Apocalypse, with a continuous line of that prophecy down to the beginning of the judgments upon the papacy.

THE book of the Revelations, to which we are now to go for the materials of our discourse, is to be studied first in its plan or machinery, and afterward in its fulfilment : and the name of Joseph Mede were never to be forgotten in Theology, had he done no more than insist that the plan upon which the book was composed should be studied from the book itself, altogether independently of its fulfilment. It is not a prophetic narrative in chronological order, which is to be forced to apply to the order of history, or history forced by arbitrary divisions to apply to it. Neither is it a

series of disconnected visions, like the book of Daniel. (But truly the book of Daniel is not disconnected visions, but four streams of prophetic history ; the great image being the history of imperial governments till the time of the end ; the four beasts, a history of papal blasphemy till the time of the end ; the ram and he-goat, a history of Mohammedan falsehood till the time of the end ; the scripture of truth, a history of infidel power till its destruction in the time of the end.) Yet, in a more remarkable manner still is the book of the Revelations connected, whereof the plan is as follows :—

After the vision of Christ the revealer, and his commission to the apostle, come the epistles to the seven churches, which relate to *the things that are*, yet not so strictly confined to the things which are, but that they look forward to certain experiences of trial which these churches were to have in the time approaching, even down to the ten years' persecution under Domitian, which is threatened upon the church of Smyrna, under the name of "ten days' tribulation," and averted from the church of Philadelphia, under the name of "the hour of temptation, which shall come upon all the world to try them that are upon the earth." Of which seven epistles, let this remark in general suffice, that their promises and threatenings are all prophetic of a future condition *upon the earth*, to be bestowed upon those who overcome unto the end, which makes them a meet introduction to *the things that are to be*. It is not until the 4th chapter that we come to the distinct revelation of the things that are to be ; these great future events, of prime importance to the church, which occupy the remainder of this book : in the giving of which, the following method can be distinctly traced :—a revelation under the name of seven seals ; another under the name of seven trumpets ; and a third under the name of the little book. Which are not successive, but contemporaneous or synchronical like Daniel's, as may be seen from the diligent observation of the way in which they begin and terminate. The little book hath to do with the temple of God only or the church—the trumpets have to do with the third part of the earth, or empire only, (which gives us another clue to the period at which this prophecy opens, when Constantine had divided the empire into three parts;) and as the fifth and sixth of

these trumpets determine themselves to be the Saracen and Turkish woes, we thereby discover, also, that this head of the prophecy refers to the eastern part of the empire,—and it remains, therefore, that the seals should refer to the empire in the west. For it will be observed, that after the time of Dioclesian, to which the seven epistles reach down, Constantine began his reign and subdivided the empire amongst his three sons, which never afterward reunited, but continued broken asunder into western and eastern, upon which portions of territory different judgments fell for their treatment of the church, whereof the particulars are detailed in the seven seals and seven trumpets. To which is added, the history of the church itself, contained in the little open book, and the oppression under which it lay until the time of its deliverance, of which the particulars are given in the 14th chapter. From the 15th chapter onward to the end, there is no such diversity of application, but a series of events, whereof the succession can easily be followed by a careful student of this book, and by a heedless one it will ever be “confusion worse confounded.”

Be it observed, then, that the great object and main action of the book, is to show the condition of the church under Daniel's fourth beast, from the time that John wrote, or rather from the time of the things that are recounted in the epistles to the seven churches, down to the period at which the saints should obtain the kingdom, with the judgments which came upon her adversaries during that long period, and the judgments by which she was put in possession of the kingdom, and the blessedness of her millennial reign, down till the time of the general judgment and consummation of all things. And if this could have been done by one prophetic narration in regular order, I doubt not that, being the simplest plan, would have been chosen; but as there were three distinct scenes of distinct actions, the western empire, and the eastern empire, and the church, with experiences altogether diverse, the threefold division became necessary until the time when the saints possess the kingdom, after which it is one. The thread of the story is therefore threefold: when the one is followed out to the great crisis, the prophecy goes back to bring up the second to the same point, after which they all proceed together.

If, therefore, I were to select an emblem by which to represent the method of this emblematical book, it would be that of a river which ariseth at three heads in one mountain, and flows for a long space in three great streams, through diverse countries of the earth, but afterward reunites at the same place, and continues in one great channel to flow onward to the ocean. But if I were called to say what form of composition this book resembled the most, I would say the ancient drama, and that it was subdivided into four acts—the first setting forth, in several scenes, the progress of one subsidiary action; the second bringing forward the progress of a second action to the same point; the third, the progress of a third action to the same point; yet connected and linked with one another, but not appearing together upon the stage, till the fourth act, which contains the triumph of the last of the three persons over the other two. And each of these acts hath its prologue, descriptive of its contents and style of representation. And there are distinct notices of the changing of the acts; and as in the ancient drama, there are choruses of saints and angels to interpret and apply the matter, with single voices to make it still more clear. Which method is intricate, (but its very intricacy becomes its evidence in the explication of it,) only because of the great mass of matter to be briefly spoken. And yet I say not that it is a drama, but that it resembles those ancient dramas, in which high poetry, divine morality, and mystical theology were wont to be set forth in concert. For it is to be likened to other compositions, only for the sake of more clear conception, being in itself singular and unrivalled, the sublimest and most comprehensive of God's revelations.

This method of the book of Revelation, which is only discoverable from careful and critical study of the synchronisms or correspondencies which are in it, doth commend itself wonderfully to our faith, when the three acts are considered apart, with reference to the three subjects to which they have been severally allocated. In the west, to which the act of seals relates, it will be remembered that Christianity had struggled for three centuries in the gripe of paganism, which had held and troubled it with ten persecutions, whereof the last and most direful is alluded to in the seven epistles. We are to expect, therefore, in the seals of reve-

lation which are opened on this quarter of the empire, that judgments will be revealed upon that paganism, which had filled her cup with the blood of saints. Accordingly, after the sublime prologue of the 4th and 5th chapters, wherein the scene, choruses, and chief actors, are brought majestically to view, we have, in the opening of the first four seals, the four successive emperors, in whose times, and by whose chief instrumentality, paganism, the first enemy of the church, was brought to its end, and Rome, its seat, laid low, as heretofore were Babylon and Jerusalem.

First comes Constantine, upon his white horse, emblematic of a triumphant emperor, with his battle word, conquering and to conquer, who gave the first blow to paganism, making Christianity the established, from being the persecuted religion. Next comes Theodosius, also called *the great*, upon a red horse, and with a great sword, both emblematical of war and bloodshed, who encountered paganism, when it sought to rally its distressed affairs under Maximus and Eugenius, over whom he triumphed after a civil war, wherein it was given to take peace from the earth or empire, so that the people should slay one another: and the end was a second more deadly blow to paganism, by the abolishing of its worship, and the shutting up of its temples. But though paganism, as a system, was by these two blows wounded to death over the empire, it still lived in Rome, waiting occasions; and Rome itself, which was amenable for the blood of all the martyrs, from Christ down to this time, and wherein had been transacted such enormities against Christians, did still abide in the fulness of her pride and splendour, untrodden by the foot of conqueror for many centuries: upon Rome, therefore, the seat of the pagan beast, the third seal opens, which presents us with the emblems of an emperor, but neither with the bow of far ranging conquest, nor with the great sword of civil warfare, but with a pair of balances in his hand: signifying that his power should be taken up not with arms, but with weighing and measuring, in exact scales, the allowances of his people; in what kind is taught us by the interpretation of a voice saying, "A measure of wheat for a penny, and three measures of barley for a penny," (prices these indicating direful famine!) "and see thou hurt not the oil and the wine," (the means of life.) And he rode upon a black horse, indicat-

ing the reverse of conquest, namely, defeat, sorrow, and dejection. This famine and misery fell upon the city of Rome, in the time of the emperor Honorius, when Alaric the Goth, after three devastations of Italy, and two beleagerments of the capital, at length took and sacked it, sparing the Christians, who took refuge in the temples, and putting the last hand to the pagan superstition, in the conflagration of the heathen temples. But still it was not enough; after this harvest of wrath there is a vintage, which comes in the power of a fourth emperor, habited like death, and followed by all the powers of the grave, riding a horse of a green colour, the colour of corruption; to whom "power was given over the fourth part of the earth to kill with sword, and with hunger, and with death, and with the beasts of the earth." This last of God's avengers was Justinian, whose devastations of war hath made Procopius, his contemporary, to liken him to a *demon sent by God to destroy men*. And the particular act referred to, is that same notable expedition of Bellisarius into Italy and Africa, (which together composed one of the four prefectures into which the earth was divided,) whereby Italy was so laid waste, by the flux and reflux of the tide of conquest, that many of her fairest provinces relapsed into a state of savage nature, when the beasts have the upper hand of men, while famine and epidemic disease marched behind the sword; so that the four great scourges, slaughter, famine, pestilence, and wild beasts, had, for a season, their fill of that devoted land, and the Lord, by this the grandest feat of arms done by the latter empire, accomplished his twofold purpose of crushing Arianism, and humbling proud Italy; and Satan, out of the confusion, brought the little horn of the papacy, into whose hands the saints of God were given for time, and times, and half-a-time. Moreover, be it observed, that those four great events of prophecy are also the four great divisions of the history of that period, as may be seen in Ecchard, or any other well digested narrative of those times.

Paganism being thus overthrown, and Rome, its strong hold, laid low; and proud Italy despoiled, and the flood of Arian nations swallowed up by the earth, we have, at the opening of the fifth seal, a most sublime and moving representation of the saints, who had been slain for the

word of God and the testimony which they held, crying from beneath the altar with a loud voice, "How long, O Lord, holy and true, dost thou not judge and avenge our blood upon them that dwell on the earth?" They had thought the time now arrived whereof they continue to sing in heaven, "when they shall reign with Christ upon the earth," after having seen judgment executed upon their enemies. Or, rather having, as they supposed, seen the judgments upon the enemy that had slain them, until she was consumed to the end, they hoped that the time was come when they should have all the promises given to the seven churches now fulfilled. Or, perhaps, without being so particular, it may be only the divine device of the book, to give notice by their means, of the great period which is contained under this seal. But, however this may be, they receive white robes as had been promised;* and for the rest, it was said to these longing martyrs, that "they should be patient yet for a little season, (or *for a season*),† until their fellow-servants, also, and their brethren that should be killed, as they were, should be fulfilled." These words are of great importance in ascertaining the revelation of this seal. A little season, or a season, (which we are to understand not according to our interpretation of shortness; but according to the spirit of this book,‡ where the same expression is used of the time, times, and half-a-time, during which the power of the papacy was to last,) is still to pass before the event should come for which their hearts longed; and, in that term, fellow-servants and brethren were to be killed by martyrdom, as they had been; and the term was not to have an end, till this new martyr slaying power had accomplished its period, or till the number of its victims were fulfilled. Now the act of the preceding seal, as we have showed at large, not only gave the finishing blow both to paganism and Arianism, the former prevailing powers, but laid the basis of a new one, the papacy, and began the date of the long and notable period thereof. This fifth seal, therefore, takes in the whole compass of that period till it is fulfilled, but gives no particulars of its fulfilment. And when the sixth seal is opened, we find ourselves at the end of the period, and that the day of wrath is come. The

* Rev. iii. 7.

† See Griesbach.

‡ Rev. xii. 12.

reason why no particulars of the papacy are given under the seals, is because they contain judgments upon the western empire, and not particulars of the oppression of the church, which are contained under the third act of the apocalyptic drama; and also, because it is not the spirit of prophecy to trace the growth of evil powers, but to show the punishment which God inflicts upon them for the riddance of his church. This period of the fifth seal, however, has, in the little book, ample expansion, being the forty and two months during which the Gentiles trode the holy city under foot.

On the opening of the sixth seal, comes an earthquake, emblematical of a popular revolution, whereat the enemies of God are astounded, and call to the mountains and the rocks to fall on them, and hide them from the face of him that sitteth on the throne, and from the wrath of the Lamb: "for the great day of his wrath is come, and who shall be able to stand?" This day of wrath, coming at the end of the revelation of the sixth seal, which openeth not till the period of the new martyr slaying power is fulfilled, must be the same with Daniel's judgment, which openeth at the conclusion of the same papal period; and the sign of the earthquake, or popular revolution, with which this seal opens, is the same with which that period concludes, as was shown in the great event of slaying the witnesses, by which its conclusion was formally determined. And the other signs, the sun becoming as sackcloth of hair, and the moon becoming as blood, and the stars of heaven falling to the earth, as untimely figs when the tree is shaken of a mighty wind, and the heaven departing as a scroll, and every mountain and island removing out of their places, and all men in a terrible consternation, (for the mention of which I deem this sixth seal, so short in time, from 1789, to 1792, so important in contents, to have been introduced,) these are the very signs by which the day of wrath and judgment is ushered in every where throughout the prophecies, as preceding the glorious day of the coming of Christ, and his blessed reign upon the earth. And therefore they stand here before the day of wrath, as a great mark of synchronism, with all that is written in the prophets from the time of Joel to the time of Christ. Enabling us to know which parts of the discursive prophecy have reference and appli-

cation to this same great event—great, because as we shall see it is no less than the beginning of Christ's reign, his iron reign before he appears in triumph at the end of the day of wrath. But though this be a chief end of these signs under the sixth seal, they had their literal accomplishment in that part of the ten-horned kingdom which was first smitten because of its greatest transgression. In France, where this day of judgment first took effect, the sun, or sovereign power, was eclipsed; and the moon, or queenly power, was turned into blood; and the stars of heaven, or the nobles in the political firmament, fell to the earth amongst the people; and the whole heaven, or political system, passed away; and the mountains, or eminences of power, disappeared; and the islands, or the rooted stable foundations of authority, sunk in the commotion; and all men were astonished, and trembled for fear.

Thus, by sign and by word, is solemnly announced, in the sixth seal, the arrival of the fearful and terrible day of the Lord. And we expect, under the seventh and last seal, to have the particulars of the judgment. But instead, we have a chapter, which contains the preservation of one particular nation by placing the seal of God upon their foreheads; during which solemn action, four angels are restrained from letting loose the four winds upon the earth. And, this action being finished, we are transported to heaven, and have the vision of the martyrs, who had been clothed in white, living with Christ for ever in the paradise of God. So that we have escaped through the judgments of the seventh seal, and are arrived at the end of all things, when the saints are enjoying the fulfilment of their promised blessings. And yet we have had no particulars of the day of wrath, though, by the protection given to one particular nation, we are clearly taught, that it took woful effect upon the other nine. Now this same peculiarity of not giving the particulars, but only a notification of the passing judgments, is found also under the seventh trumpet, though signified in a way somewhat different: which opens the scheme of the book laid down above, that no particulars of the judgments of the seventh seal and trumpet are given, till the history of the church, in the little book, is brought forward to the same crisis, when all are loosed together under the seven vials, which equally

concern seals, trumpets, and little book, western empire, eastern empire, and the church.

That we are come to another act in the apocalyptic drama, at the beginning of the eighth chapter, there can be no doubt, from the number of seven seals having been completed, and the silence that ensued; as also from the new machinery which is introduced, and the new character given unto Christ, as our high priest; and from the prologue of contents, which runs on to verse 6. This act of trumpets it is not our purpose to unfold particularly, as not having to do with the papal power, concerning which the present question is, but with the eastern empire, where the little horn was not given a seat, and where it can never be said to have obtained more than a nominal one, if it obtained so much; for it was among the ten horns that it arose, and practised, and prospered.

In brief, therefore, these trumpets contain the judgments of God in order, which he brought upon the third part of the earth, or eastern empire, whose seat was Byzantium, or Constantinople; and they are parallel with the seals, though not exactly contemporaneous. The first is of the northern nations, who were allowed to cross the Danube in the reign of the Emperor Valens, and deluged the fairest provinces with fire and blood. The second is of Alaric the Goth, who fell in upon the Greek provinces; flaming and consuming in his course like an open volcano. Then comes the Nestorian heresy, poisoning the fountains and streams of doctrine. And fourthly, the low, and dark, and helpless state of the eastern empire, in the time of Heraclius, about the year 610, which prepared the way for the three woful trumpets that follow. These are the Saracen wo, whose time is given to a year, and whose power is permitted to oppression, but not to death. Then the Turkish, whose time of preparation is also given to a year, and its commission is to kill or extinguish the life, and occupy the being of the empire, which having done it, stopped; never able, by all its attempts, to come beyond its fixed bound, into the domain of the ten horns. And thus, by six trumpets, are we brought to the overthrow of the eastern empire and church, which are left weltering in the Turkish wo.

Now we expect the seventh trumpet, the last of the three

two trumpets, but it comes not in its place; and instead, a sublime personage, manifestly the Son of man, comes the third time upon the stage of prophecy, with a little book, which the prophet eats, in order that he may prophesy again. Only in the act of his presenting himself, seven thunders uttered their voices, which the prophet would have written, but was forbidden for the present. These seven thunders were doubtless the contents of the seventh trumpet, which was blown in seven parts, but not permitted to be written, even as the seventh seal was opened, and the wrathful day notified, but not given in detail. Then, forthwith, we have the first part of the little book concerning the two witnesses, which, having brought us down through the papal period, to the earthquake and the falling of the tenth part of the city, doth exactly determine the time of this trumpet which otherwise would have been unfixed, and now the seventh trumpet is blown; out of place in the narrative, but in place in respect of time, which, no doubt, is the very reason why it is there thrust in. In which may be seen another instance of the wonderful ingenuity displayed in the structure of this book.

"And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever." The saints, who had looked for this event at the downfall of paganism, are now satisfied that it is come, by the conclusion of the papal period, and the great crash of ruin which announced the last hour of its long prosperity, and the first hour of its terrible judgment. Therefore they sung aloud, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever."—"And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth." From this choral song of

the church in heaven, we conclude that Christ took to him his great power, and reigned at the opening of the seventh seal, and the blast of the seventh trumpet, or at the ending of the 1260 years, which we have shown to be in the year 1792, and the year of the French Revolution. The world has, therefore, passed more than thirty years under the government of God and his church. But according to the choral song, and all the prophecies, its beginning is in wrath. The stone, before it enlarged, was first to smite the image, until it became like the dust of the summer thrashing-floor; that is, the first activity of the head of the church was to be in destroying his enemies, according to the prophecies of the 2d and 110th Psalm, quoted above. What the church sings in heaven, therefore, is in unison with that which was taught her upon the earth; and, however marvellous in our eyes, it is most true to faith, that, from this time, when the papal nations began to be judged, the kingdoms of the earth came into the government of God and his Christ, and have been receiving at his hands those judgments which are contained in the vials, and shall receive at his hands the remainder of wrath, until they be utterly consumed from the earth, and no more seen nor heard of at all under the face of heaven. Nevertheless, as Christ useth not his people for scourges, whom he findeth among the children of the world, raising up a Cyrus to break the yoke of Babylon, that his people might go free, while the wrath of man was made to praise him, or finding the ministers of his vengeance in the elements of nature, and the innumerable tribes of creatures; so are we to expect, that when he hath undertaken to judge and avenge the blood of his saints upon those that dwell on the earth, he will raise up some minister of his work, who shall go to it with good will, thinking to play a deep game of ambition, or policy, or war, when he is but the tool of the councils of the Most High. Accordingly, we have already seen, that immediately upon the conclusion of the papal period, a beast arose out of the bottomless pit, and began his career by slaying the two witnesses of our faith; thereby proving himself, by his very first act, to be the spirit of infidelity, as we showed at large in a previous section of our discourse. Therefore, though it be said, that it was the stone cut out without hands which smote the image, and the stone be undoubtedly the church of Christ,

we are not to understand that the church acted with violence against the kingdoms, but that the head and strength of the church, which is Christ, then began to act violently against them, for the sake of his church, that, when they were taken out of the way, it might enlarge and magnify itself, and fill the whole earth.

Immediately after the choral song of the church in heaven, at the sounding of the seventh trumpet, which we have shown to be contemporaneous with the opening of the seventh seal, it is added, "That the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." This is an important notice, not so much upon his own account, as for the sake of the connexion which it establisheth with a future part of the prophecy, to which it is as the catch word, repeated again, when, after a digression of three chapters, to bring down the history of the church to the same period, the account of the judgment is ushered in with the same notification, thus: "And after that I looked, and, behold, the tabernacle of the testimony in heaven was opened: and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." While the former part of this passage (as with a hook and eye) joins the seven vials into contact with the sounding of the seventh trumpet and the opening of the seventh seal, immediately before which, under the sixth seal, we showed that the earthquake crash of a tenth part of the city marked the end of the 1260 days; the latter part of it, by deriving the commission of the angels from one of the four living creatures, that is, the church in heaven, and making them to proceed out of the temple, that is, the heavenly abode of the church, doth manifest that these seven last plagues were by God inflicted at the bidding of the church, and in the hands of the church, as had been already taught of Daniel, by the emblem of the stone smiting the image to powder.

Now, between the choral song of the saints at the

sounding of the seventh trumpet, and the pouring out of the seven vials, two events which we have shown to be connected, and, as it were, looped together, there are interposed three chapters, wherein are contained the further particulars of the history of the church, from the time that she was a woman beginning to bear children, down until, first paganism, then Arianism, and finally Babylon, or papacy, are overthrown before her, and the vintage of wrath, the treading of the wine press of Bozrah, is accomplished. The chief contents of these chapters have been brought under review in the argument of the former part of this discourse, and yet, for the sake of continuity and further evidence upon the matter now in hand, it may be good to touch briefly the matters concerning the history of the church, as they lie in order, down to the pouring out of the seven vials, in which the judgment of the papacy and papal nations is accomplished, and the way prepared for the advent of Christ.

The mighty angel, who brought the little open book to John, is easily discovered, from the style and habit of his appearance, to be the same divine personage who appeared to Daniel at the river Hiddekel, and from whose mouth he heard the first two of the periods mentioned above; the same who appeared to John, and gave him the epistles to the seven churches; the same who prevailed to open the sealed book; the same who ministered the prayers of the saints, and gave them commission to the seven angels which blew the seven trumpets; and now that a new action of the great drama, a new series of revelation, is to be introduced, under the head of the little book, Christ appears again to bring it in, being the great head and guardian of his church in heaven and earth, the constant word of God, by which the will of the Godhead, manifests itself to mortals. And in the very same attitude of sublimity in which Daniel beheld him, and with the same most solemn asseveration, he swears, "That there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." What the mystery of God is, that was to be finished at the sounding of the seventh angel, we have seen declared in the choral song which was then heard in heaven, wherein they sang, that

"The kingdoms of this world are become the kingdoms of our Lord and of his Christ." And the church gave thanks unto the Lord God Almighty, because he had taken unto him his great power and reigned. "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to thy saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth." The mystery of God that was then accomplished, is, therefore, the mystery of Babylon the great; and the time that was ended is the time of its duration, foretold by the holy prophets; and this seventh trumpet, therefore, introduce the period of judgment given by Daniel; whereof all the issues and events are rapidly run over in the choral song, even as in Daniel, they are crushed together, and are not unfolded apart, until the end of this book. For it is a rule observed in the prophecies, that the object takes form and magnitude as we approach to it more nearly; there being an economy of revelation, and a gradual expansion of its parts onward to the end. Hence, in Daniel, the two resurrections and two judgments are not separated by the millennium; nor the two demonstrations of Christ, first as the ruler of the nations, Lord of the heathen, and King of the saints, before and during the millennium; and after it, as the spouse of the church for ever and ever, in the new heavens and the earth, wherein dwelleth righteousness. And hence, in this choral song, some parts carry us past the millennium, while the beginning and main part of it concerns the day of wrath, and judgment of the nations, which lead on to it. According to the same rule it is that the seventh seal and seventh trumpet, though glanced at in their contents, and exactly dated in their times, are not given in their particulars, because, they were to be introduced afterward, when all things had been prepared for the revelation. Inattention to these things, and an affectation of ignorant accuracy in the letter, whereas the true accuracy cometh of deep wisdom and learning in the spirit and plan of this book, have caused the confusion and discrepancies of its interpreters.

But to return to the contents of the little book of Church History, thus sublimely introduced as the third section of the things which are to be. First, there is the history of

the two witnesses; their dishonoured and obscured prophecy for the period of the papacy; their destruction at the end of that period by the beast from the bottomless pit; their death and contumely for three years and a half; their resurrection unto life, and their increasing glory even to the height of heaven: of all which we have discoursed in the former part. And now, as hath been said, the seventh trumpet is blown out of place, that it might be in proper time, and that it might have the sign of the earthquake, to determine it to be contemporaneous with the day of wrath, in like manner announced under the sixth seal, as just about to commence. After this comes the threefold persecution of the church—by pagan Rome, by the flood of Arian nations, and by the papal government, concerning which we have also discoursed in the former part. And the reign of the last is given for forty and two months; at the end of which, therefore, we are arrived at the period of judgment. Contemporaneous with this beast and helpful to him, and doing all his crafty miracles before him, is introduced another beast, with two horns like a lamb, and a mouth like a dragon, who makes an image or similitude of his fellow, and filcheth his authority, causing all men to worship the image, and to receive his mark in their hand and their foreheads. This is the authority of the apostolic see, outwardly only an image of, but really powerful as, imperial power itself; and the two beasts together, denote the double sovereignty, temporal and spiritual, which, between them, have held the church in bondage these forty and two months. The latter is the spirit that animates the former, and by his art beguiles the former to do his purposes, the little horn in the midst of the ten, for listening to whose swelling words the other ten, with the beast whose power they denote, were given to the burning flame. But that which is important to our present purpose is, that they were contemporaneous, the one working before, or in the presence of the other, and therefore they have one time, forty and two months, being in truth only a double emblem to denote the double power, temporal and spiritual, the *imperium in imperio*, which, for forty and two months, oppressed the church; the new martyr making power of the fifth seal, which had its number of victims to accomplish before the time should arrive, for which the saints prayed beneath the altar, when

God should avenge their blood upon them that dwelt on the earth.

Now, it will be remembered, that at the bursting of the sixth seal came the terrific annunciation of the day of wo; upon which an angel proceeded most busily to seal twelve tribes, or a nation of men, with the seal of God upon their foreheads, during which four angels held the four winds of wrath. In like manner, being now arrived in the history of the little book at the same point of time, viz. the conclusion of the forty and two months, during which that twofold monster was permitted to rage, we have mention made of the hundred, forty, and four thousand, who had been so sealed and of whom we had lost sight, until other things elsewhere appertaining were revealed; but here they are again introduced at the proper time and place, to perform their proper part of true worshippers, and faithful servants of God, and the Lamb in the midst of the general defection of the earth unto the mother of harlots. What nation of men this is (for the emblem is of a nation) needeth not be said, seeing of the ten there is but one which hath gotten the victory over the beast, and over his mark, and over the number of his name, neither hath been defiled with the whoredom of his idolatries; who have been redeemed from amongst men, the first-fruits unto God and to the Lamb. This nation is sealed before the day of wrath; and before the pouring out of the vials we have them standing upon a sea of glass, mingled with fire, to denote the peaceful and calm, yet threatening state in which they were preserved, while the other nations were judged. But before this event, and immediately upon the introduction of these sealed ones, and as it were in their presence, or for their information, we have three angels making proclamation, the first of the everlasting gospel to all lands, which is now nearly fulfilled; the second of the downfall of Babylon; the third of the cup of vengeance measured out to those who worship her. After which we have two actions, the first a harvest reaped from the earth (which may be of mercy), and a vintage of wrath (or they may both be of wrath as in the prophecies of Joel).

Then comes the direful event of the seven angels having the seven last plagues; in which is filled up the wrath of God, which event is again braced to the former parts of the

book, the seals and trumpets, by two devices of divine wisdom. With the seals it is connected by the introduction of the sealed ones who are stationed upon a sea of glass, (to denote the tranquillity of these nations during the period,) mingled with fire, (to denote the fire of God's vengeance that was in their hands,) and they are made to sing the song of Moses, the servant of God, that is, the song which he sung when the church was delivered from the hands of Pharaoh, its oppressor; and the song of the Lamb, saying, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest." In which song they are made to declare the manifestation of judgment to be arrived, and that all nations were about to come and worship before him. That is, those who were sealed in preparation for the terrible scene of the seventh seal, are now made by a choral song, to testify when the scene of the seventh seal is about to be transacted. Secondly, this terrible act of vials is connected with the act of trumpets, by its having been stated, so soon as the last trumpet was sounded, that "the temple of God was opened in heaven, in which was seen the ark of his testament;" which event is repeated immediately after the choral song of the sealed ones, in preparation for, and commission of, the actors of the vials: "And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels, seven golden vials full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." So that, by undoubted marks, and wonderful devices, this act of seven vials is joined on, and, as it were, hooked unto, the two former acts of seals and trumpets, being the seventh scene of each, treated apart, and magnified. And thus being arrived, with much confirmation of our argument, at the particulars of the judgment, we resume the thread of our

discourse where we left it, in order to follow this digression into the scheme and structure of the book of Revelation, whereby we have connected, and, as it were, dove tailed it with the prophecy of Daniel, which we have undertaken to handle, and opened a world of new materials, of which we shall avail ourselves in the remainder of our discourse.

CONTINUATION OF PART III.

*The judgments upon the Papacy which have been fulfilled;
being the judgments of the first six vials.*

By the above digression, we have made it manifest, first, that the book of Revelations, onward to the 16th chapter, is not a regular narrative, following the stream of time, but a methodized and interwoven history of the trials of the church, and the judgments of her oppressors, down to the termination of the time, times, and a half, of Daniel's prophecy, or to the day of wrath or judgment upon the ten-horned beast. Secondly, that the 4th, 5th, 6th, and 7th chapters, contain the history of the judgments upon the pagan empire, and upon the ten-horned empire, which arose out of its ruins, with its utter destruction in the day of wrath. Excepting one nation, which was sealed, after the manner in which Israel was sealed, and delivered from the plagues of Egypt, and brought into the promised land, when all the nations thereof had been destroyed; in which land of rest those sealed ones are represented at the conclusion of the 7th chapter. Thirdly, that the 8th and 9th chapters contain the history of God's judgments upon the eastern empire; to which if you add the 14th, 15th, 16th, 17th, 18th, and 19th verses of the 11th chapter, (which, though in the little book, are linked to the trumpet history,) you are brought down to the same day of wrath, and have a glimpse of the glorious condition of the church thereafter. Fourthly, that the 10th, 11th, 12th, and 13th chapters, contain the history of the church's trials in the little book, down to the end of the same great period of forty and two months; and the 14th chapter is the history of her deliverance, and triumph, and avengement. Fifthly, that these histories which spread over the

same period of time, contain each the announcement of Daniel's period, and the day of wrath consequent thereon, but pass by the particulars of the day of wrath, and do not tell them in their place. Sixthly, that this day of wrath prepares to come on in the 15th chapter, which is the prologue connecting it with the three former histories, even as the prologues of these histories were connected with one another, (that of trumpets being connected with that of seals, by chap. viii. 1—the little book with that of trumpets, by chap. x. 6, 7, 8.) but the day of wrath does not come on till the 16th chapter, which contains the particulars of the seventh seal and seventh trumpet, and of Daniel's judgment upon the beast. So that the 15th and 16th chapters may be considered as belonging to the book with seven seals, being the seventh seal thereof; or in general, as the act of judgment upon the nations; or as the period of Christ's iron reign; or as the period of the stone's smiting the image to powder; or as that which follows the darkening of the sun, and other signs therewith occurring in the discursive prophecy. We have, therefore, found that which we sought for, viz. the particulars of that judgment which fell upon the ten-horned beast, when the Son of man was revealed in the clouds of heaven, and the kingdom given into the hands of the saints of the Most High.

And thus we are now arrived, by a clear and regular course, to the seven fold act of judgment upon the papal nations, which thus sublimely proceedeth, scene after scene, and which we must follow in order by the great events of history which have happened in our own days, and within the memory of many who now hear me, beginning from the year 1792, at which the papal period closed.

“And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.” A sore over the body shows the dissolution and corruption of its parts, and indicates that the constitution of the frame, and the bodily life itself, are labouring under inward disease, or affected with outward contagion. A noisome and grievous sore speaks at once its loathsomeness to the sense, and its

painfulness to the feeling. It is, therefore, the fit emblem for the dissolution of the inward principles of the mind, and the consequent breaking out of troubles and disorders; the disorganization of the inward health, and the destruction of the outward comeliness of society. In which sense it is figuratively used by Isaiah, to express the wickedness and depravity to which the state of Israel had come, when the Lord called him to prophesy. "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, nor mollified with ointment." Of which disorganized state of principle, he shows the outward effects in the following verse: "Your country is desolate, your cities are burnt with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown with strangers." This vial of the noisome and grievous sore, fell upon the men which had the mark of the beast, and upon them which worshipped his image; that is, upon all the people who yielded to the authority of the papacy, and dwelt within the bounds of the papal kingdoms. Now the question is, whether any such dissolution of principle, and eruption of unsightly blemishes came over the spirits of men in the end of the year 1792, when the first vial of the seventh seal, the first thunder of the seventh trumpet was given forth. To this question let the quaking and trembling of every state in Europe at that time, for the safety and continuance of its well being, render the answer. In France, especially, this disorganization of principle showed itself, and brought the most shocking scenes which society for thousands of years had exhibited; but not in France only, but in the states of Italy, and in Germany, and over papal Europe in general, the same canker did eat into the hearts of men, and dissolve, in a lesser or greater degree, the principles of their faith, the principles of loyalty and subordination, and whatever other principles bind men in communities. It expressed itself in France by the abolition of the Christian religion, and of the sabbath, by the public profession of atheism, and the substitution of the goddess of reason in the stead of the living and true God. In other papal kingdoms it loosened the superstition of the people from their priests, and their allegiance from their governors, and prepared the way for the other vials which

follow. And any one who remembers, or hath read how far this leprosy of infidelity had overspread our own people, and with what difficulty it was repressed from bursting forth, may well conceive to what an extent it had pervaded the superstitious and arbitrary states of Europe. There can be no doubt, therefore, that over the men of the papal countries, a general spirit of infidelity, disorder, and revolution broke out, defacing the form of society, and troubling its peace. And to this every historian who hath written of that period beareth testimony, some blaming, some commending; some prophesying good, some auguring blackest mischief to all things; but every one confessing that in the end of the year 1792, society upon the continent of Europe, showed, by abundant outward signs, that it was labouring at its very vitals, as in the height of a fever, or the acme of a disease, which was to develop out of great distress some new condition of evil or of good.

"And the second angel poured out his vial upon the sea; and it became as the blood of a dead man, and every living thing died in the sea." The sea, in the prophetic language, is the emblem of society in a restless and turbulent state; and the things living in the sea are the people who are found in that restless and turbulent state; amongst whom a great destruction, like a universal death, is said to have come. Now the question is, in what part of the papal kingdoms was this fulfilled. That noisome and grievous sore, which had shown itself less or more in all the papal states, was elsewhere hindered by the restraints of power, for the present, from dissolving all the bonds of society; but in France it succeeded in utterly dissolving them, which kingdom straightway became tossed and troubled like the billows of the ocean. And at length, after various factions had striven and swallowed one another, that bloody ascendancy took place which is generally known by the name of "the reign of terror," when, under Robespierre, a deluge of blood was shed every where throughout the kingdom, and the revolutionary tribunal set up, whose acts were all written in blood. There is something most strikingly descriptive in the expression, "as the blood of a dead man;" not "blood," as it is ordinarily in the emblems of destructiveness, but "blood of a dead man," or "cold and congealed blood;" to indicate that it was not in battle, nor other acts

of mortal controversy, but in cold blood, that this vial of wrath did work its wo. This period of murder extended from the fatal 10th of August, 1792, to the execution of Robespierre, in July, 1794; one of the most signal judgments that ever was inflicted on a nation; and falling upon France, the stoutest and most cruel of the papal horns, which had the chief hand in establishing, and building up, and maintaining the power of papacy, and therefore the first to reap the judgments of God upon the same. Moreover, without straining the rules of fair interpretation, it seems to me she was judged in that kind in which she had been guilty. For whether we look at the earlier persecution of the Waldenses and Albigenses, or to the latter massacres of the Huguenots, that of Bartholomew's eve, those consequent upon the revocation of the edict of Nantes, the slow consumption of myriads by the inquisition, and the depopulation of whole provinces by arbitrary enactments, we shall find that cunning, and knavery, and blackest perjury, and murder in cold blood, were the characteristics of her offendings, and how truly were they the characteristics of her recompense of vengeance from the hand of the angel of the vial of "dead men's blood."

"And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood." The rivers and fountains of waters are the sources of the earth's fertility, without whose regular supply the dews of heaven would not descend from above, nor the moisture of the earth be yielded from beneath, nor verdure and vegetation cover the face of the ground: therefore are they constantly used in the scriptures of the Old and New Testaments, as figurative of the doctrines of the word of God, whereby the fruitfulness of the spirit is made to come forth under the husbandry of the means of grace. In Isaiah, "Ho, every one that thirsteth, come ye to the waters." "There shall be opened in the house of David a fountain for sin and for uncleanness." In the Gospel by John, "My words shall be in you a well of water, springing up into life eternal. He that believeth in me, out of his belly shall flow rivers of living water." And in the prophetic parts of scripture, they are emblems, not only of the doctrines, but of the teachers of the doctrine of Christ, as it is found in the tenth and eleventh verses of the eighth chapter of this book, which

refer to the Nestorian heresy in the Greek church ; and that under this vial they denote locally the place of the religious fountains, and personally the teachers of doctrine, or ministers of religion, is put beyond a doubt, by the interpreting voice which follows upon the vials being poured out : "And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus: for *they* have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy." Wherein not only are the rivers and fountains of water made personal, but described as those very persons who have shed the blood of saints and prophets. This vial, therefore, must be a judgment of warfare and bloodshed upon the place and persons of the priesthood, who had shed the blood of saints and prophets; that is, upon the states of the church, where the pope, the cardinals, and other chief men of the superstition, had their place and power. Accordingly, it so came to pass, that, after the reign of terror, which gave France her retribution in that same kind in which she had offended, the states of the church had their visitation of destructiveness, in the invasion of Italy by the French armies under Bonaparte; which was the crusade of infidelity against superstition, not unlike to those crusades which she sent forth against true religion. Whereby he, who was proud as Lucifer, the son of the morning, with all his train, was stripped and humbled, his holy city trodden under foot, his ecclesiastical government abolished, and the government of infidelity set up in its stead, the cardinals banished, the pope hastened by grief to an untimely end, all forms of papal authority reversed, all monuments of papal power subverted. Whereupon "a voice," says St. John, "out of the altar, where were the souls of those that were slain for the word of God, and for the testimony which they held, said, Even so, Lord God Almighty, true and righteous are thy judgments." This vial began to be poured out in the month of June, 1796, and terminated in the month of February, 1798. And thus these two great confederates, France and the pope, are plunged in woful misery by the pouring out of the two first vials, which have a local application: (for the first vial of all was universal over the whole region of the superstition, and describes the inward change of mind and faith which

prepared the way for these and the following direful issues.) The sore burst of itself in France, and overran the troubled nation with blood. In Italy it waited until it should be lanced by the leader of the infidel host, when it overran that land also with blood. And now we proceed to the judgment of the other horns of the beast, which listened to the blasphemous words which were spoke by the mouth of the little horn.

"And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which had power over these plagues; and they repented not to give him glory." The sun, which is the prince of the lights of heaven, doth, in emblematic language, always denote the king, as the moon denoteth the queen of any kingdom. Now the question is, of what kingdom is it here to be interpreted? Before the opening of the seventh seal, of which the seven vials are but the parts, that is, under the sixth seal, it was said, that by the great earthquake, or popular revolution, the sun became black as sackcloth of hair, and the moon became as blood, and the stars of heaven fell upon the earth; by which is signified the catastrophe which then befell the king, and queen, and nobles of France, and France has been the chief scene of every thing mentioned since that period. There the witnesses were slain; there the sore of infidelity conspicuously burst out, and ran dead men's blood; thence proceeded the angel of retribution upon Italy, in the person of the infidel leader. During which events, no sun, nor moon, nor stars, appear in the prophetic firmament of that kingdom. But now, all at once, under the fourth seal, the sun comes again into view; which gives us to know that monarchical power is reconstituted among them. And this monarch hath power given him to scorch men with fire. Men being used in the largest sense, must be taken to mean, as it doth in the first verse, the men of the papal nations, with whom alone this execution of judgments hath to do. And this monarch puts forth the power given unto him, and scorches the men with great heat, who blasphemed the name of God which hath power over these plagues, and they repented not to give him glory. Accordingly, the next great feature of the times, after the prostration of Italy, (for the campaign

of Egypt is not here noticed, as not being within the bounds of the papal earth, but it is noticed in the 11th chapter of Daniel, where the doings of the infidel king are given in order,) was the setting up of single power in France, first consular, then imperial, in the person of the scourge of Italy, to whom greater power is given, that he may be the scourge of the other long-offending, long-doomed nations, of the papal empire. He in whose hands are the hearts of wrathful men, needed an iron rod, a ruthless and impenitent man, with whom to rule the nations in wrath; and he finds one of the meanest of the people, whom he advances, over the head of a thousand rivals, and in the teeth of a thousand plots, to the very top and supremacy of power, exalts him like the sun in the firmament of power, and gives him a restless ambition and lust of conquest, with an unheard-of faculty of war, at the main instigation of which he makes the round of every one of the ancient monarchies, deluges every country with blood, masters every capital city, humbles every king, gathers spoils from their most hallowed fanes, and scourges the condition of the people with heavy tributes and severe exactions. So that, at his resistless command, the emperor of Rome resigns the title which had been worn for near 2000 years, and Rome itself becomes the second city of France; Naples and Sicily are given to one of his kindred; Spain and Portugal to one of his family; Piedmont incorporated into his empire; and a judgment inflicted upon every one of the horns, universal as the judgment which would come upon the earth, if the heat of the sun were multiplied manifold. But the superstitious and grovelling nations recognized not the hand of Him who swept them with the besom of destruction. They were fretted, and galled, and grieved, and many times they confederated against him, but prevailed not, because his appointed office was to execute the wrath of the Son, upon whose shoulders the government hath rested since the day of wrath began. But they repented not to give God the glory, in the day of their visitation, when his judgments were abroad amongst them, and continued to blaspheme his name.

This vial, possessing the sun with overpowering heat, in order that he might scorch the men of the papacy, dates from 1802, when the infidel power was constituted in a

single person, and continues till April, 1814, when his power was taken away: it completes one round of judgments upon the papal nations; and occupies so much longer time than the rest, because it had so much larger compass to visit with its wrath.

"And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain. And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds." It will be remembered, that the beast of seven heads and ten horns, with blasphemy written on his heads, and crowns placed on his horns, had his time appointed only for forty and two months, which came to an end when these vials began to be poured out; and therefore, advanced as we are now to the fifth vial, he is to us as a thing that has been, not as a thing that is; from which dominion is taken to destroy it unto the end. Moreover, though that beast had a seat, (the dragon gave him his seat,) he is never spoken of as having a kingdom, but as having ten kingdoms, which are his ten horns. It will also be remembered, that at the end of his period of 1260 days, another, viz. the scarlet-coloured beast from the bottomless pit came upon the stage of the prophecy, and slew the witnesses. This beast, which we ascertained to be infidelity, hath been the constant actor of the prophecy since that time, and his seat is there where he first appeared, and whence he issued to transact the enormities of the four former vials; that is, in the capital of France, where the witnesses were trampled under foot, the corrupt sore engendered, and dead men's blood shed abroad as an element to live in; from whence went forth the scourge, first of the ecclesiastical states, and afterward of all the papal nations. He hath now obtained a kingdom, which, for the same reasons, is the kingdom of France; so that, the same power, which, under the former vial, is emblematically called *the sun*, to denote the imperial strength in which he overcame and oppressed men, is here denoted *the beast*, to denote the spirit of infidelity in which he ruled and governed, and for which he and his kingdom are under this vial to be visited with wrath in their turn. The emperor of France is therefore here the personification of the beast of infidelity, or shortly he is that beast itself, which first

showed itself as a principle of dissolution, but hath now got a personality and community for a short season, while it might serve the everlasting Governor to execute his fierce wrath and righteous judgment upon the nations.

This vial was accordingly accomplished in the next great event of the times, the invasion of France by the allied forces, which was to that vainglorious nation, all in a blaze with recent success, the most "darkening" and "painful" dispensation which could have been devised. Whereby their down-trodden enemies, and most hated rival, possessed their capital, and forced upon them for a king him whom most they hated, and banished from the throne him whom most they loved; whom, received back again into the bosom of the nation, they once more crushed, and banished to a desolate rock of the ocean. And in order to bridle the fiery spirit of the nation, they planted in and around their capital the army of observation, to keep its quarters in their chief strong holds, and live upon the rebellious people. By which successive waves of conquest, and repeated acts of oppression, the beast was recompensed when he had done his work, and the myrmidons who had contributed to his success were almost to a man cut off; and the nation which had gloried in him as their idol, were fain to yield him up a vagabond from their shores, to bow the head of their pride, and repress their boiling wrath and inbred vanity. Which curbing, makes a fiery nation, like a gallant steed, "to gnaw its tongue for pain." And they blasphemed God the more, because of their tribulation, and had no lowly disposition of repentance, no national humiliation, nor days of fasting, nor other religious acts whereby a pious people are wont to express their penitence in the day of their visitation from the Lord.

Now, though it be not written in the text, it is diligently to be noted by what nation chiefly the Lord wrought this work of recompense upon the infidel scourge of the papacy. By the protestant nation, the only one of the ten horns which had gotten the victory over the beast, and his image, and the number of his name,—that nation which was sealed before the day of wrath began, even the BRITISH nation, which the infidel beast had raged against, and striven with infernal zeal, to overcome; but could not, because the everlasting arms were around her; by our arms and

our captain of war, as by another Joshua, did the Lord discomfit the chosen bands and most skilful commanders of the infidel power through long years of warfare in the peninsula of Spain; after which, when the day of retribution drew nigh, the Lord brought our gallant men of war from their field of triumph, and set them in array against the unconquered infidel head! the beast himself, whom they defeated with hideous ruin, and entered his chief city in triumph, where for four years the leader of the Christian army did hold the sway over the land. And the land was full of darkness; the light of its glory, and the brightness of its renown, having departed. This was ended in October 1819, and thus was France visited with a double portion of the cup of wrath; the first and the last, the effervescing spirit, and the bitter dregs of the cup were hers.

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon." This vial is different from the five preceding, and must be considered in its several parts. The first part has reference to the river Euphrates, which, in the book of the Revelations, signifies the Turkish power, which there first made the demonstration of its existence, and thence came forth upon the eastern empire to destroy it, being called and summoned by the blast of the sixth trumpet, the second trumpet of woe. In which seat of lordship over the eastern empire, and Greek church, it hath since continued little disturbed or molested; deprived indeed of most of the dominions beyond the Danube, which were the fruits of ambition, but undisturbed in all within this, the ancient boundary of the Roman empire, which was yielded to it of the Lord, by the commission of the sixth trumpet. But now, upon the

pouring out of this vial, the water of the river is to be dried up; that is, there is to be a gradual evaporation of strength, a decrease of power, and diminution of inward resources; no outward attack or violent dismemberment. It is not a vial of darkness, nor of scorching heat, nor of blood to drink, nor of dead men's blood, as an element to live in; but a vial of wasting and pining away by inward consumption. Accordingly, after the last mentioned event, the next feature of the times, is the inward troubles of the Turkish empire; first by the revolt of Ali Pacha, then by the rising of the Greeks, and the defection of distant provinces, which altogether have so wasted its power, that even now, it is very questionable whether it will be able to maintain itself, either with men or with finances, against intestine enemies; which weakness, compared with its former greatness, the terror of Europe, is as if the river Euphrates had dried up to the dimensions of a fordable stream.

The following part of the vial is in the west, where the dragon, and the beast, and the false prophet, have their seat. The dragon, we have seen, is the spirit which inspired pagan Rome against the woman; the false prophet is the papacy, which hath here this new, but most intelligible name, to distinguish it from the beast, which is the spirit of infidelity. From the mouth of these the seer saw spirits like frogs proceed, "which are the spirits of devils, going forth to the kings of the earth, and of the whole world, to gather them to the great day of God Almighty." We are taught hereby, that the time of this vial will be most actively employed in the west, by the three great forms of Satan—tyranny, superstition, and infidelity, each working in his own sphere and upon his own people, to stir them up and prepare them for a great day, called the great day of God Almighty. Accordingly, from the period when the former vial concluded, these several powers have been most active in their several spheres, beyond all former activity. First, the absolute kings have united themselves in alliances, and held congresses for the purpose of fortifying their absolute power, and combining their measures against the spirit of infidelity, which, under the former vials, had wrought such havoc in the vitals of their states. And, with the strong hand, they have struck down every form of liberty, so soon as it hath shown a head. Meanwhile, the

false prophet hath been busy at his ancient work, re-establishing the wrecks and ruins of his estate, reconstituting his tribes of ecclesiastics, stirring up missionaries of his idolatry and superstition, and by all means seeking to gather his strength and wiles to his hand again. And the spirit of infidelity hath taken root, and hath been disseminating itself steadfastly, percolating the invisible parts of states, fastening upon their foundations, and rotting them away. Of which opposite forces, the effect has already manifested itself, and given a determinable act and visible demonstration to this vial, in the revolutions of Naples, of Lombardy, of Portugal and of Spain, all occurring in the west, while the Turkish power is drying up in the east; and these four revolutions have been successively suppressed, from March 1820, when they began in Spain, to September 1823, when the king was released from Cadiz by the arms of France, annulled all the doings of the Cortes, and forced the Constitutionalists to flee for their lives into foreign parts. This gives a date to the beginning and the ending of this vial, which yet is to be regarded as different from the others in this, that it is a vial of preparation, and secretly to continue its effects until the preparation be fully accomplished; which, in the one case, is till the way of the kings of the east be prepared—in the other, till they be gathered in the great day of God Almighty, to the battle of Armageddon. Who the kings of the east may be, we have no means of determining; most likely they are the ten tribes who have been so long lost in the eastern climes, and between whom and their native land, to which they are destined yet to find their way, the Turkish empire stretcheth like the river Euphrates. Concerning the battle of Armageddon, we shall have abundant scope to speak hereafter, as it occupies a prominent part of the seventh or last vial. Therefore though this be a vial of preparation, to issue in the future vial, as the first vial of the sore issued in the four subsequent vials, we are willing to fix its visible period both in the east and west from March 1820, to September 1823, when the first effects of the three warring spirits of error were suppressed, and the seed of revolution buried in the ground, to take root, and run along the foundations of society, and rise again in the great revolution which is to shed horror and dismay over the earth, at the outpouring

of the next vial,—the last, the finishing and completing blow of the righteous indignation of God; before advancing to which I entreat your attention for a moment, to the review of what hath so rapidly passed before us in the six first parts of this scene of judgment.

It will be observed, as was stated in the beginning, and hath oft been brought to view, that this prophecy of Daniel, which forms the subject of discourse, and the whole of the Revelation, introduced into the discourse by the Digression, regard only the territory of the Roman empire, and (except the six first trumpets) only the western part thereof, which gave in to the wicked and blasphemous supremacy of the pope; and that this sevenfold judgment comes upon the kingdoms thereof, in express terms, "because of their worshipping the beast, and receiving his mark, and the number of his name." Whatever, therefore, hath taken place beyond the Rhine, and the Danube, the ancient limits of the empire, is not to be sought for in this prophecy, as not coming within the scope of the dominion of the ten horns, which arose out of the troubles which brought the pagan Roman empire to its end. Confining, therefore, our attention to these territorial limits, (and to extend it beyond these would be utterly to misinterpret the application, and defeat the end of the retribution,) we propose it as a question to any intelligent observer of the thirty years, which ran their troublous course from the period of September, 1792, or March, 1793, the commencement of the vials, to the period of September, 1823, the termination of the sixth vial in the west, if it be possible, in the first place, to divide the time into six periods more distinct, or to mark six features of it so characteristic as these which have been brought to view in the first six vials:—namely, the dissolution of religious and social principles by the spirit of infidelity; the reign of terror and bloodshed in France; the spoliation of Italy, and abolition of the papal authority and government; the elevation of Napoleon to the throne of France, and his twelve years' reign of conquest, oppression, and change, over every spot, within the limits of the prophetic earth; the driving back of his power, his repeated dethronings, the repeated invasions of France upon every side, and its thralldom for four years; and lastly, when warfare ceased, the dissemi-

nation of arbitrary, superstitious, and infidel principles, producing by their strife, four revolutions within the brief space of three years, which were as four skirmishes before the great day of God Almighty, with which the act of war is about to wind itself up? In the second place, whether in these thirty years that part of Europe within the Rhine and the Danube, hath not been woefully scourged, and torn up in all its parts, without the inroad of any foreign force, by the simple disorganization of its superstitious worship, and social system founded thereon, and by the fighting of the chaos with itself, in terrible commotion? Insomuch, that kings and priests, nobles and people, have been driven about and destroyed with an unwearied destruction; palaces and temples profaned; monarchs and chief princes beheaded, or driven into exile, by the violence of the people, and the people curbed anon by the returning power of the nobles; men from the dunghill raised above princes, and princes trodden upon by the most base amongst the people; and withal, what destruction of human life by sea and land; what waste of treasure, what resources of ingenuity to destroy, what skill in war, what mighty armies, what innumerable battles, what captains of renown! All occurring within the lifetime of a man, within the period of the youth of a man: and that not a period of darkness, but of wonderful light; not of barbarism, but of high civilization; not in the country of rapid conquests, and hasty revolutions, and change of dynasties, but in well balanced Europe, political and enlightened Europe, whose kingdoms had been defined for a thousand years, whose smallest states, for many centuries, had preserved themselves by the nicely balanced power; but now, in the third part of a century, all limits are lifted up, all eminences of power are levelled, all long established landmarks shifted and swept away;—as if they had been inscribed upon the sands, which the yesty waves of the ocean do overflow with their storming tides. And lo! they have all reappeared again at the conclusion of the thirty direful years, as if you would again cast trenches of mock dominion, and build eminences of sandy dignity, within mark of tide, for the overflowing waves to visit again with destruction. The nations have had thirty years of drunkenness and madness, and have drunk the wine of astonishment, which was given them to

drink, for all their rage against the Lord, and his anointed; and they have been allowed a breathing time, a short armistice in the warfare of God, a truce to try them with terms which they will not accept, but spurn away, and arm afresh against the Highest, as even now they do; that the gates of mercy might be barred upon them for ever, and the hot work of destruction might recommence, while God is justified in the terrible judgments which he is about to bring upon their thrice guilty heads.

Which gives a character to the thirty years of Daniel, at the end of which we observed above, that some note of change or difference might be expected in the course of the judgments. And the remarkable note is this, that after thirty years of tossing, and striving, and tribulation, the papal kingdoms have emerged as they were in the beginning of it. The old dynasties are all restored, and they are returning to their old obdurate courses of government. The papacy is restored, and hath returned to her old work of clothing the witnesses in sackcloth, and distressing the saints of the Most High. They have been tried, but they have not repented; they have been humbled, but they have not returned to the Lord. Their enemies are upon them, but they cannot perceive it, the earth is trembling under their feet, but they cannot feel it. They are obdurate, obstinate, unchangeable by any remission of wrath, or overtures of mercy. But behold the longsuffering of God, who hath given them rest, and space for repentance, but they have not repented; who hath brought them all from deepest affliction, and the waters of captivity, but they have not given him thanks; set them on high, but they have not given him praise. *Quem Deus vult perdere, prius dementat.* They are showing their madness, and they are ready to be destroyed. Nor have the infidel troop taken warning by all the miseries which they have caused upon the earth, and the double miseries which they have reaped into their own breast. They also, since the end of the thirty years, have had a breathing time from the slaughter, and a resting time from the work of slaughter. That they might look back, and see how utterly vain it is to build any thing upon the quicksands of infidelity; how it hath failed in France, where it had a thorough trial, and passed through all its phases, from popular anarchy to absolute dominion; and how it

hath failed in Naples, and Piedmont, and Spain, and Portugal, and wherever it hath made an essay; and must for ever fail, because faith is the cement of all domestic and social union, infidelity the absence of their cement; religion is the very name of obligation, and liberalism is the very name for the want of obligation. But the infidels, with their boasted light of knowledge, and boastful spirit of reformation, are as loath to take a lesson as tyranny and superstition are. For why, because their knowledge doth puff them up with haughty pride, and their reformation is not reformation, but demolition; the outward form of malice, selfishness, and pride; not of religion, love of righteousness, and desire of peace.

Thus are things working over the papal nations, working and fermenting, as at the beginning of the thirty years, so at the ending of them, under the three filthy and devilish spirits, from the mouth of the dragon, of the false prophet, and of the beast. France, Spain, Portugal, Naples, Piedmont, with the papal horn, which plucked down three, there they are the nine devoted kingdoms, (the tenth is Britain, which God will save, until she confederate with their abominations,) as superstitious and tyrannical as in the darkest, grossest ages, kept in check a little, but as evil disposed against God and man as ever, putting forth their power so far as they can, and lusting to put it farther forth. And the hoary man of sin, the dotard of the triple crown, is talking, like a drunken lustful braggart, against the word of God, claiming what he calls emancipation from the chains in which the men of God confined his rage in our kingdom, and in all other kingdoms is working miracles of superstition and darkness beside the blinded princes, and the benighted among the people. And infidelity, under the name of liberalism in politics, of expediency in philosophy, of rationalism in religion, and under the name of education in knowledge, (but it is knowledge without principle in which she deals,) is dissolving the faith of the people, as wax is melted before the fire, and uniting them in a covenant to destroy, such a covenant as never heretofore was joined, so mighty and so strong.

Thus the six vials leave the nations where they found them, the principles of strife and discord as active as ever. The first-fruits of the harvest of wrath hath been taken—

the first ripe clusters of the vintage of wrath have been pressed in the wine press of blood. Six seals of revelation have been opened and fulfilled. Six blasts of wo have been blown over the miserable earth. Of the seventh direful seal, six vials have poured out their measured wrath. Of the seventh most dreadful trumpet, six thunders have uttered their voices. The seventh vial hangs trembling in the air, in the angel's hand, the sixth thunder already hurtles in the heavens, and its hollow roar reverberates among the upper clouds of the sky. The wall of the nations, like the wall of Jerico, hath been compassed six successive days, and of the seventh day's compassings six have taken place; the seventh and last time it hath to be compassed about by the host of the Lord, and the seventh time the ram's horns have to blow, and the shout of the host of the Lord to cleave the hollow vault of heaven, when the wall, and bulwarks, and defences of the kingdoms shall fall to the ground, and the people shall be consumed from the earth with an everlasting destruction.

For it is added, the seventh angel poured out his vial into the air, that it might with freedom and rapid speed circumnavigate the earth, "and I heard a great voice out of the temple of heaven from the throne, saying, IT IS DONE."

THE END.

